WORLD CALL

"God rest you
merry, gentlemen,
Let nothing you
dismay,
Remember Christ
our Saviour
Was born on
Christmas Day . . .

☆

"Now to the Lord
sing praises,
All you within
this place,
And with true love
and brotherhood
Each other now
embrace . . ."

☆

DECEMBER
1952

☆

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WORLD CALL

International Magazine for Disciples of Christ

The Cover

"God Rest You Merry, Gentlemen" is the title given to the Religious News Service photo on our Christmas cover. The little carollers standing in the snow beneath the old-fashioned street lamp present a picture different from the conventional Christmas scene, but their message is one which none can miss—"on earth peace, good will toward men."

Hidden Answers

1. Who is eligible for admittance to the Lenoir Home, Columbia, Mo.?
2. What are "geriatrics" and who is studying them?
3. Has Africa or the West a more spiritual approach to life?
4. What Indiana couple has started out to rebuild churches and parsonages? Where?
5. What can the church do to help its servicemen?
6. What studies on African problems are being initiated?
7. How many Homes does the N.B.A. sponsor? How many people can be cared for in the Homes?
8. Give an account of migrant missions in New Jersey and Pennsylvania.
9. What practical experience are College of the Bible students receiving?
10. What is a "shock of the first magnitude" to African Christians?
11. What is meant by the *Silent Billion?*

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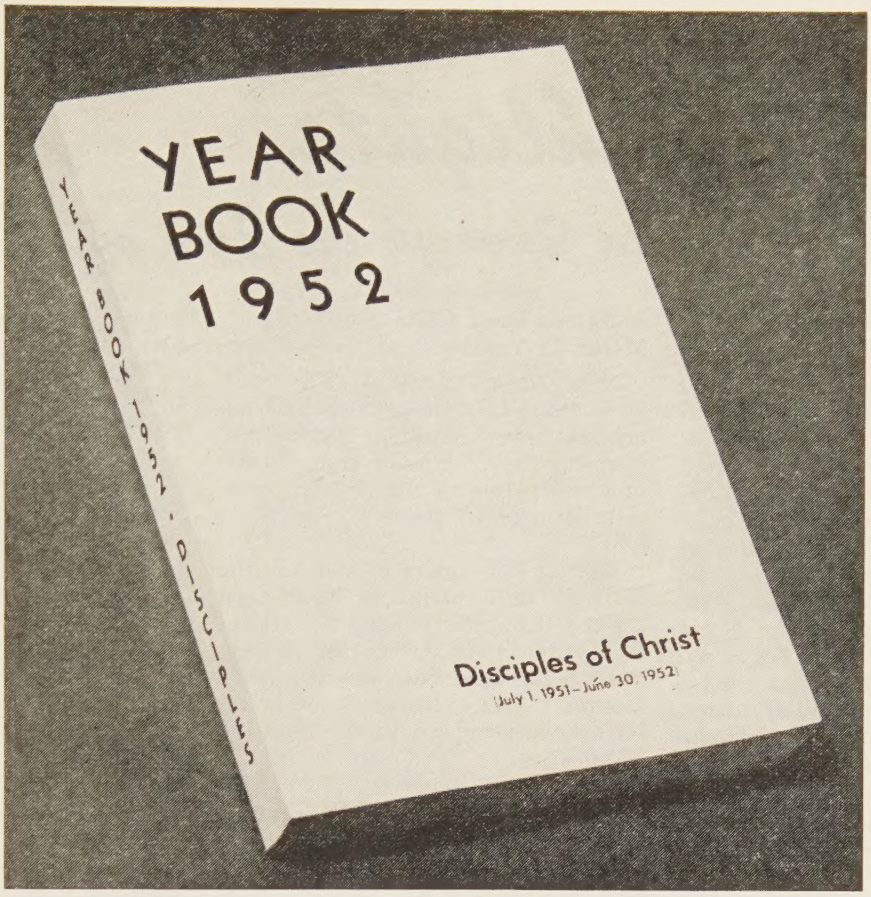

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2. President of the C. W. F.
3. Minister
4. Church Office
5. Church Library
6. Church School Superintendent

Off the Press in January!

For fifteen years, without interruption, THE BOARD OF CHURCH EXTENSION has used this page in World Call. This month they have gladly contributed the above space to the Year Book. We appreciate their interest and generosity.

ORDER your copies from The International Convention of Disciples of Christ—516 K of P Building, Indianapolis, Ind.

Price: Cloth Bound $3.00
Paper Bound $2.00

Global Highlights

News of the World Through the Eyes of the Church

UN Seminar Announced by Social Welfare Department

INDIANAPOLIS.—The eighth annual United Nations Seminar, sponsored by the department of social welfare of The United Christian Missionary Society of the Disciples of Christ, will be held Feb. 9-12, 1953, in New York. Barton Hunter, newly-appointed director of social education in the department, will be in charge of the seminar. Plans include visits to headquarters of the U. S. delegation to the UN, orientation sessions at UN headquarters by members of the Secretariat, and visits to meetings of such committees and commissions as are then in session.

Mr. Hunter

Due to space limitations at the new UN headquarters, the seminar delegation will be restricted to fifty persons. Those interested in receiving an invitation should write to Barton Hunter, 222 So. Downey Ave., Indianapolis 7, Indiana.

Establish First American Protestant Mission in Libya

WASHINGTON, D. C. (RNS). — Establishment of the first North American Protestant mission in the history of Libya was announced by Seventh-day Adventist national headquarters here.

Construction started in November on a medical and social service center at Benghasi on the Mediterranean coast, according to Neil C. Wilson, president of the Adventists' Nile Union Mission.

This is the first time a permanent North American Protestant mission has ever been permitted in the predominantly Mohammedan country. The only other permanent Protestant mission known to be operating in Libya is an independent British group, the North African Mission.

Libya recently gained its independence under sponsorship of the United Nations and has adopted a policy of religious toleration.

Religious Book Club Marks 25 Years

NEW YORK. (RNS). — The Religious Book Club has grown from an original membership of 980 in November, 1927, to more than 30,000 now, according to the 25th anniversary issue of its *Bulletin* published here.

During the quarter century, the *Bulletin* said, members have been offered 328 titles as club selections, more than 1,000,000 copies of religious books have been distributed to members, and well over 9,000 books have been reviewed in the monthly publication.

Government Aids Payment Of Relief Shipping Costs

WASHINGTON, D. C. (RNS).—More than $25,000,000 has been spent in the past four years by the United States government to defray shipping costs for relief packages sent abroad by religious and other voluntary agencies, an official report here disclosed.

The greater part of this relief material was collected by churches and other religious organizations.

Church Won't Compromise With Communism, Dibelius Warns

BERLIN. (RNS).—Bishop Otto Dibelius of Berlin warned East German Communists, in a Soviet Zone speech before the church Synod, that the Evangelical Church in Germany will not compromise with totalitarianism.

Bishop Dibelius criticized the East German government for attacks on the churches. Among the most spectacular examples of interference, he said, were the attacks on the church's youth work, the efforts to eliminate the church's charitable work in hospitals and other welfare institutions, and the proposal to abolish theological faculties in state universities.

New Church for Okinawa Village

Plans for a new Christian church which is being built in the village of Takabaru on Okinawa are examined by Chaplain (Capt.) Albert R. Moss of Waco, Tex. (left), chaplain with the U.S. 29th Infantry Regiment there. With him is Takete Teyura, mayor of Takabaru. The church is being financed by Protestant personnel of the 29th Regiment who learned that the Christians in the village lacked a suitable place for worship.

—RNS Photo

The bishop warned Synod members that the church must not try to take into its own hands the responsibilities of the state. But neither must the church remain silent if things happen in the world which the Christian conscience cannot approve, he added.

Continuing Interchurch Aid Stressed at Geneva Meeting

GENEVA, SWITZERLAND. (RNS). — A continuing need for the world's churches to work together to help one another and thereby aid all humanity was stressed at the 1952 Interchurch Aid Consultation here, sponsored by the Department of Interchurch Aid and Service to Refugees of the World Council of Churches.

It was attended by representatives of cooperating churches in Australia, New Zealand, Canada, Greece, Austria, Belgium, Denmark, France, Germany, Great Britain, Italy, the Netherlands, Norway, Yugoslavia, Switzerland and the United States.

Dr. Robert C. Mackie, Department director, reported that the supply of food and clothing from the United States for refugees had been "most generous." Some countries that received aid in previous years, including the Netherlands and Norway, now are giving aid, he added.

Lutheran Theological Center Planned for Madras, India

MADRAS, INDIA.—Plans for setting up a Lutheran theological research center for Southeast Asia in Madras will be given priority by the Lutheran World Federation's Department of Theology when it is activated next May, the Rev. D. R. Devaprasad said here.

Mr. Devaprasad, professor at the newly-opened United Lutheran Theological College here, represented the Tamil Evangelical Lutheran Church at the World Federation's Assembly in Hannover, Germany, last August, at which the Department of Theology was authorized.

Purpose of the proposed center, Mr. Devaprasad said, would be to "foster original research in relation to the religious backgrounds of the East."

Training School Set For Youth Workers

INDIANAPOLIS, IND.—The first national training school for adult workers with youth in the churches of Disciples of Christ will be conducted at the Butler School of Religion, Indianapolis, Apr. 14-23, 1953.

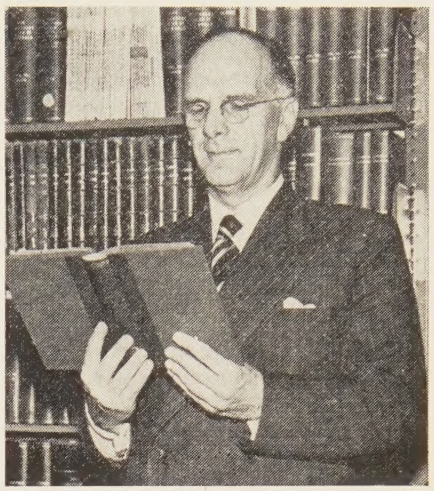
The new training project has been called "a unique experiment in Protestantism," because it appears to be the first such school to be undertaken by any church body in the youth work field. It is being sponsored jointly by the department of religious education of The United Christian Missionary Society and the Christian Board of Publication.

Embassy Supports Church Project

Wife of the Japanese Charge d'Affairs, Madame Kamimura (left) entertains at a tea given by the Japanese Embassy in Washington to raise funds for the new Japan Christian University. Washington churchwomen present included (reading from left) Mrs. E. V. Pugh, Mrs. C. T. Nelson and Mrs. T. Toriye. Mrs. Pugh, who was a Disciple delegate to the Amsterdam Assembly in 1948, is a member of National City Christian Church.

—RNS Photo

Basil Holt Visits States



Shown here with a copy of the Revised Standard Version of the Bible is Basil Holt, representative of The United Christian Missionary Society in the Union of South Africa. Mr. Holt announced a Quadrennial Conference of all African Disciples churches to be started in 1953.

Congregationalists Form Historical Society

BOSTON, MASS. (RNS). — A Congregational Christian Historical Society was formally organized at a meeting here under the general direction of Dr. Frederick L. Fagley of New York, secretary emeritus of the denomination's General Council.

Although tracing their origin to the early Pilgrims who signed the Mayflower Compact in 1620, the Congregational Christian Churches had been the only major Protestant group in the United States without a specific body to preserve its history and traditions.

Protestant Youth Leaders Of Latin Countries Meet

AGAPE, ITALY.—Forty youth leaders from the Protestant churches of Belgium, France, Italy, Spain and French-speaking cantons of Switzerland met at the ecumenical youth center at Agape, Italy, from Sept. 22 to 27.

This conference of youth leaders from the Latin countries was held under the auspices of the Youth Department of the World Council of Churches and was a continuation of

WORLD CALL

the Conference of the Churches from the Latin Countries held in Torre Pellice in Sept., 1950.

The conference studied such themes as "Minority Churches in Catholic Countries," and "Is it possible to hold a Protestant position between Catholicism and communism?"

Greek Church, Government Sign Agreement on Lands

ATHENS. (RNS).—A formal agreement ending the long dispute over the Greek government's program of expropriating church lands for the settlement of landless farmers has been signed here by high church and state officials.

Under the agreement the church transferred about four-fifths of its estates to the state. The combined compensation of 97 billion drachmas ($6,500,000) which the state will pay to the church is estimated to be about one-third the value of the expropriated church lands. The church has relinquished claims to the other two-thirds.

Government representatives paid tribute to the contribution made by the church to the cause of resettlement. Archbishop Spyridon, head of the Orthodox Church in Greece, who signed the agreement on behalf of the church, said the government had shown a spirit of understanding in meeting the needs and mission of the church.

William Keys Will Join Student Movement Staff

NEW YORK.—The appointment of the Rev. William Keys as administrative secretary of the Student Volunteer Movement was announced by Dr. Herrick B. Young, chairman of the S.V.M. Personnel Committee, at the fall meeting of the Board of Directors of the S.V.M., Sept. 29, in New York City. Mr. Keys will assume his new position Jan. 1, 1953.

In addition to carrying general responsibilities as a member of the staff team in planning the whole work of the Movement, he will have special responsibilities in the field of interpretation and support as well as in administrative matters.

Mr. Keys has been secretary in New York of the Youth Department of the World Council of Churches. In this capacity he worked closely with the United Christian Youth Movement and the United Student Christian Council and had a large share in the preparations for the Second World Conference of Christian Youth held in Oslo, Norway, in 1947.

NCC General Assembly To Be Held in Denver

NEW YORK.—The second meeting of the General Assembly of the National Council of the Churches of Christ in the U.S.A. will be held in Denver, Colo., Dec. 9-12. Representatives of 29 communions will attend.

Speakers will include Bishop Henry Knox Sherrill, president of the Council; Bishop Otto Dibelius, president of Evangelical churches in Germany; and Dr. James H. Robinson, pastor of the Church of the Master, New York.

In connection with this meeting the National Council calls the attention of the churches to National Council Day, celebrated each year on Dec. 7, and invites "all Christians to join in thanksgiving to God for the increasing understanding and cooperation between the churches, for the formation of the National Council of Churches, and for the deeper realization that in Christ we are members one of another."

Special Days

Dec. 7—Woman's Day
Dec. 14—Universal Bible Sunday
Dec. 21—Christmas Sunday (Offering for Benevolence)
Dec. 28—Student Recognition Sunday

Beneath the Spire

MRS. RFD writes popular column in *Indianapolis Star* three times weekly since February, 1946 . . . appropriately, she is MRS. RICHARD F. PEDEN, living with her husband and two children, Joe, 12, and Carol, 8, on their 130-acre farm near Bloomington, Ind. . . . disliking pictures of herself, Rachel Mason Peden is a smartly dressed, blue-eyed, graying blonde with pink cheeks! . . . really a Baptist, she attends, works in, and has deep affection for Maple Grove Christian Church at center of beloved rural community . . . native Hoosier, she is sociology graduate of Indiana University, was once woman's editor of old *Farm Life* magazine, writes for farm and other magazines . . . she helped recount fascinating history of "Big June," annual homecoming dinner and program of Maple Grove Church which made front page of Bloomington paper.

* * *

ZEPH N. DESHIELDS of Bell Arthur, N. C., renders service with rural pastoral unity consisting of three churches: Bell Arthur, Eden near Snow Hill, and historic Rountree near Ayden . . . native of Scuppernong, Washington County, N. C., 62 years ago, has worked as a farmer, inspector of lumber, seaman, factory foreman, and Federal employee in various employment agencies . . . educated at Atlantic Christian College, among other higher educational institutions . . . has held pastorates in Virginia, North Carolina, Ohio, Maryland, and West Virginia . . . active in many ways in cooperative Disciple affairs, particularly religious education . . . he and his wife, Ethel Mae, have four sons: Forrest, Coler, Leon, and Rodney.

Mr. Deshields

* * *

BOB BELL, JR., of Nashville, Tenn., has unusual work as religious columnist for evening daily *Banner* there . . . featured on front page, five days a week, "Churches Are News," emphasizes *people* doing their bit in 400 churches of metropolitan Nashville . . . member Woodmont Christian Church, he was associate editor of the *Tennessee Christian* from 1946 to 1951, after four years in 8th Army Air Force as bombardier-navigator . . . "ditched" in North Sea on first bombing mission, he later parachuted from disabled bomber and became prisoner of Germans until liberated by the Russians . . . married Virginia Herbert, April 16, 1949, father of a daughter, Marilyn Bransford . . . son of Mr. and Mrs. Robert E. Bell, Union City, Tenn. . . . served editorial stints on *Paris Post-Intelligencer, Jackson Sun,* and *Union City Daily Messenger,* all in Tennessee.

Mr. Bell

—BELL RINGER

WORLD CALL

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A Fellowship of Intercession

THE United Board for Christian Colleges in China continues to carry on a program. This program, which has been described in these pages before, includes work among Chinese students, a literature project and the strengthening of institutions for Chinese elsewhere. The new college in Hong Kong has 200 students this year.

Another service of the United Board is to keep the Chinese people and Chinese Christians in the thinking of the church. We commend especially a little devotional manual, *Lift Up Your Eyes,* which Dr. R. J. McMullen has prepared for use of those who would join in a Fellowship of Intercession on behalf of China. This manual, which may be secured without cost from the United Board at 150 Fifth Ave., New York City, has devotions for 31 days and contains special prayer suggestions such as: FOR FRIENDS AND COLLEGES ON THE CHINESE MAINLAND and FOR CHINESE STUDENTS AND ALUMNI IN THIS COUNTRY.

Among the schools related to the United Board are Ginling College and Nanking University and Seminary which Disciples of Christ have long supported.

Thousands of Disciples should be joined with others in this Fellowship of Intercession

"that they may have an abiding inner consciousness of our unfaltering understanding, concern, and love for them.

"that they may find comfort, strength, and courage in an unshaken faith that 'underneath are the everlasting arms.'"

Decapitating the Church?

A STRANGE argument for the "primacy of the pope" was offered by Roman Catholic Bishop Fulton J. Sheen in an address in St. Louis, Missouri, early in November.

The persuasive radio and television speaker and national director of the Society for the Propagation of the Faith discussed the opposition which Roman Catholic missionaries and Christians are facing in China. He reported that in many instances Catholic missionaries have been offered the chance to keep their schools and hospitals on condition that they deny the authority of the pope. This he described as an attempt to "decapitate" the church.

"The devil knows," said the bishop, "that if you decapitate the head of an organism, the body will squirm for a while, but will soon die." "This," he argued, "makes me wonder if there was ever a stronger demand for the primacy of the pope."

That sort of "logic" may apply to an authoritarian ecclesiastical organization but not to the effective power of the Christian gospel or to the true Church Universal. Neither our Christian faith nor the church which is its custodian depends upon the supremacy or prestige of any church official.

The City Moves to the Country

THE importance of an intelligent church approach to America's rapidly developing rural-urban "fringe" areas was emphasized at the National Convocation on the Church in Town and Country recently held in Columbus, Ohio.

The "fringe" community develops as crowded conditions in a growing industrial city cause workers to move with their families to near-by villages. Usually there ensues a clash between the former city people and the old residents. Varying interests make for disagreement over schools, taxes, improvements and public services. A situation arises in which we have a rapidly increased population without central purposes and customs to hold people together.

Such situations present both problems and possibilities. Commenting on such developments, Professor Samuel W. Blizzard, director of Penn State's Social Service Research Center, told the 1,000 delegates that "to establish a religious program in the 'fringe' we need to understand the techniques for building and rebuilding a community." The church, he said, can encourage community unity through recreation programs and through the growing of small intimate community groups.

Thousands of communities in America have first-hand knowledge of the "fringe" problem. Perhaps the active rural church can minister to the needs of people here better than a city-minded church. But in any event the approach must be an intelligent one.

Editorial Correspondence

A Rare Christian Family

A HIGHLIGHT of a journey among the churches of Europe last summer was a visit to the home of one of the most delightful Christian families I have known—that of Bishop and Mrs. Agostan (rhymes with Pakistan). The Agostans live in the town of Feketich in Yugoslavia where the bishop is the spiritual leader of 40,000 members of the Hungarian Reformed church.

Bishop Agostan is a highly intelligent man possessed of deep spiritual concerns and is known for the wisdom he has shown in guiding his church through difficult times of war and revolution. Like many of his people, he speaks only Hungarian, but his wife is an accomplished linguist, speaking and writing in nine different languages. This charming woman serves as her husband's secretary, caring for his correspondence with government officials, church bodies and particularly with the Department of Interchurch Aid of the World Council of Churches.

Talk of Council's Role

Mrs. Agostan, the bishop and Robert Tobias of the World Council, with whom we traveled (See Editorial Correspondence in November WORLD CALL) talked for hours as to how the Council might help. The situation is worsened by another drought which cut this year's crops by at least 50 per cent. The loss is especially severe in this section which is known as the breadbasket of Yugoslavia.

In the face of these and other discouraging circumstances, the Agostans carry on uncomplainingly and look at the work of their church and the problems of their people with radiant faith. They are appreciative of the brotherly sharing of the churches of America and elsewhere, and insist that they prize the Christian fellowship more than the material expressions of it. Their gratitude made us wish that our own people, the Disciples of Christ, might have a larger part in this Christian sharing through the Week of Compassion as we observe it next February.

The Agostans' generosity and hospitality are embarrassing to guests. Like most of the people about them they are thrifty and provident. On their little plot of ground they raise all sorts of garden truck and were painstakingly watering it to keep it growing. They raise chickens, ducks, geese and pigs, too, though they were beginning to wonder about possible feed in the months ahead. As we shared their ample and beautifully prepared food we knew that these good friends were not justified in this outpouring of hospitality, but there was nothing we could do about it.

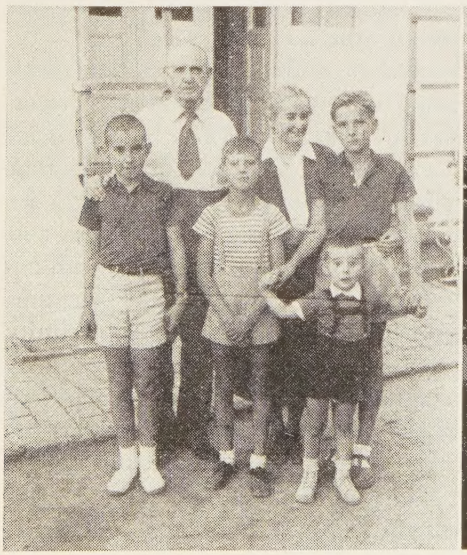
Visit Deaconess Home

With Mrs. Agostan, we visited the Deaconess Home where the churches, despite their own needs, are caring for about seventy friendless people. It is an all-inclusive Home with old men and women, children, babes, blind, invalids and mentally retarded making up the large family. Much of their food is raised on the grounds in normal years. Some supplemental supplies of sugar, fats, flour and clothing have come from Christian friends elsewhere.

The deaconesses work incredibly hard, sustained by the joy that comes from knowing that they are doing a work of God. The Home reflects their spirit and that of the Agostans who are welcomed with open arms when they come. And they do come frequently, despite their many other duties as they give oversight to a church constituency of 40,000. We left Feketich grateful for the knowledge of this rare and radiant Christian family and proud to count them as friends.

—GEORGE WALKER BUCKNER, JR.

At left, Bishop Agostan of the Hungarian Reformed church in Yugoslavia, poses with his wife, two sons and two grandsons. At right, residents of the Deaconess Home near Feketich, Yugoslavia, clean onions to be stored for winter. Also in the picture are Robert Tobias, his wife and Mrs. Agostan (all standing, left to right), and Mrs. Buckner (seated, left).



Learning by Working

THE memory of work poorly done as a member of a Christian work camp cannot be erased by any amount of discussion of high-sounding principles. This is a lesson quickly learned by the more than a thousand young men and women from 33 countries who put in six or more hours of labor daily last summer in the 28 Christian work camps around the world sponsored by the Youth Department of the World Council of Churches.

Volunteers who take part in these work camp programs ordinarily work six hours a day alongside local Christian youth on some project of importance to the churches of the country visited. They work without pay and live together in camps. There are stated periods for study, discussion and recreation. The program aims not simply at getting a piece of work done but also at developing understanding and fellowship across barriers of nation, race and creed. It is all part of a pattern and these young people between 18 and 30 are quick to sense the fact that shirkers do not belong. They learn through their work.

Visits German Work Camp

Early in August this year I visited one of the best known of the work camp centers of Germany. It was in Mainz-Kastel where Pastor Horst Symanowsky (pronounced Simma-nof'-sky) heads the missionary training center of the Gossner Mission. Since 1946, young people of seven work camps along with many non-Christians have erected a substantial building to house the activities of this school where German youth are trained both for home and foreign missionary work.

Symanowsky is a warm and radiant person, the sort who could persuade people to do almost anything. Incidentally, he did his stint in a German concentration camp and is respected for his unswerving adherence to what he believes to be right. In talking with him I kept thinking of what a contagious Christian he is and what a blessing it is that his work is largely among young people. His eyes lighted up as he spoke of Margaret Long, daughter of a Disciple minister and graduate student at the University of Chicago, who had been in Mainz-Kastel several years before.

Pastors Get Their Chance

Symanowsky's enthusiasm this year was not just for the youth workers but included also a special camp for pastors held from June 9 to July 7. Three pastors had come from America, two each from Denmark and Sweden, six from Holland, and one each from Switzerland and England. In addition, there were pastors from all parts of Germany, including the East Zone.

The pastors had a harder time than the youth in adjusting to the program of six hours of work every day with spade, axe or barrow on the site of the apprentices' home or as laborers in the near-by cement factory. One of them said, "If I had to do nine hours of heavy physical work every day, of which I am now doing six, I would also stay in bed on Sunday morning instead of going to church."

A group of "work campers" are shown seated around tables at Mainz-Kastel, Germany, one of the best-known camp centers in the area. Robert Tobias (standing, right) talks with the director, Pastor Horst Symanowsky, who heads the missionary training center of the Gossner Mission that is located here.

This pastor said that he also "learned that higher wages do not solve the social problem of the worker."

The pastors assigned to the cement factories aroused surprise and respect among the workers. It has been suggested that the Gossner Mission conduct another pastors' camp next year and that more time be given to working in the neighboring factories. It is believed that this will contribute to a greater concern with the problem of the relation of the worker to the church.

Symanowsky Lists Results

Symanowsky sums up the results of the pastors' work camp with the following three conclusions:

"1. It enabled participants to get to know each other in an ecumenical way which cannot be found at ecumenical conferences—almost on the level of a declericalized humanity!

"2. It set certain limits to the German passion for discussion which foreigners are afraid of.

"3. And most important, in a subtle way the real aim of the camp was realized—that through the experience of physical work, pastors should find workmen part of their lives."

On the background of the experiences of this single work camp we can evaluate better the 28 youth camps of 1952 referred to above.

The amount of constructive work done was imposing, but of greater significance was that which came to the participants in camps in Austria, Belgium, Holland, Italy, France, Germany, England, Greece, Malaya, Thailand, India, Japan, and in North and South America.

—GEORGE WALKER BUCKNER, JR.

—RNS Photo

The picture above, one of a series of scenes of the life of Christ modelled in wax by the Italian sculptor, D. Mastroianni, shows the Holy Family, Joseph, Mary and Jesus, returning from their sojourn in Egypt.

The Holy Family

By MRS. C. H. HAMILTON*

FOR as long as I can remember, the Christmas season has been associated in my mind with Madonnas, the Madonna and Child, sometimes the Madonna alone. Many families cherish copies of beautiful paintings, classical or modern, which they bring out at Christmas to enjoy their beauty afresh and to create a religious atmosphere in the home.

Most of us in Christian homes honor Mary, the mother of Jesus, as a matter of course, and it was only recently that the question arose in my mind, Why all the honor to Mary and practically none to Joseph? After all, Joseph was a very important person at the beginning of Jesus' life. Protestants have never thought of Mary as a saint or "the mother of God," as Roman Catholics do, but we have kept something of their way of regarding her as more important than Joseph at the beginning of our Christian era.

Mary Not Adored in Scriptures

There is nothing of this adoration of Mary in the Scriptures. In them Mary is a loving mother, but Joseph is a good father, too. *Together* they took the child Jesus to the temple to be circumcised. *Together* they went to Jerusalem to the feast of the Passover. *Together* they searched three days for him when he was lost. When Jesus went home with them, he was subject to them both, and presumably spent his early years in the home they made together.

The epistles do not exalt Mary in the life of the early church. It is not until the fourth or fifth century after Christ that Mary gains importance in the teaching of the church.

At that time the spreading new religion was coming in contact with the pagan religions of the East. The pagan gods for the most part were ruthless, harsh, vengeful, warlike. The longing of the human heart for understanding and compassion, for tenderness and forgiveness had of necessity called into being various mother goddesses endowed with these qualities.

From False to True

In their missionary zeal to turn people away from paganism to the truth, the early Christians pointed to Mary, the mother of Jesus, who embodied in her womanhood all the virtues associated with their goddesses. Probably at first it was only a step toward teaching pagans the gospel of Jesus, redirecting their worship from the false to the true, through Mary to Christ.

Even in later centuries we see a similar thing occurring. The "Virgin of Guadalupe" in Mexico "appeared" on the very hill which was dedicated to the Aztec "Mother of the Gods." In China, the image of the virgin in Catholic shrines appears to have most of the features characteristic of Kwan-ying, the Buddhist goddess of mercy.

One need not be surprised that this should happen. In the long history of the Christian church, we have often taken things which were pagan originally and have given them Christian content and meaning, replacing error with truth.

(*Continued on page* 16)

*Mrs. Hamilton is a former Disciples of Christ missionary to China and author of several books and pamphlets on family life. This article, one of a series on the Christian family, will be of special interest to Christian Women's Fellowship groups.

Sunlight . . . at Seventy

Elderly Christian Workers Retain Zest for Life at New Lenoir Home

Story by ALLEAN LEMMON HALE*
Photos by V. EDOM-SMITH**

Mrs. Lillian Armstrong, Clarksville, Missouri, reads her newspaper near windows in the inner parlor of Lenoir Home.

"WHY do people come here?" It was a rude question to ask the director of the Lenoir Home, Columbia, Missouri, but one based on a remark often heard when people talk about a home for the aged: "Oh, I'd rather die than be shut up in a place like that!"

Dr. Edmund C. Miller's black eyes lost their twinkle. He is a jolly-looking, energetic man, who, with a fake beard and his own rumbling laugh, could act a good Santa Claus. "Why," he said thoughtfully, "it's because they're thinking of the future."

The future? After seventy? We blinked. Certainly, in the sunlight which flooded between the Grandma Moses draperies and touched the television set, we saw nothing of the past. It was an unexpected idea, but almost everything about "lovely Lenoir" is unexpected.

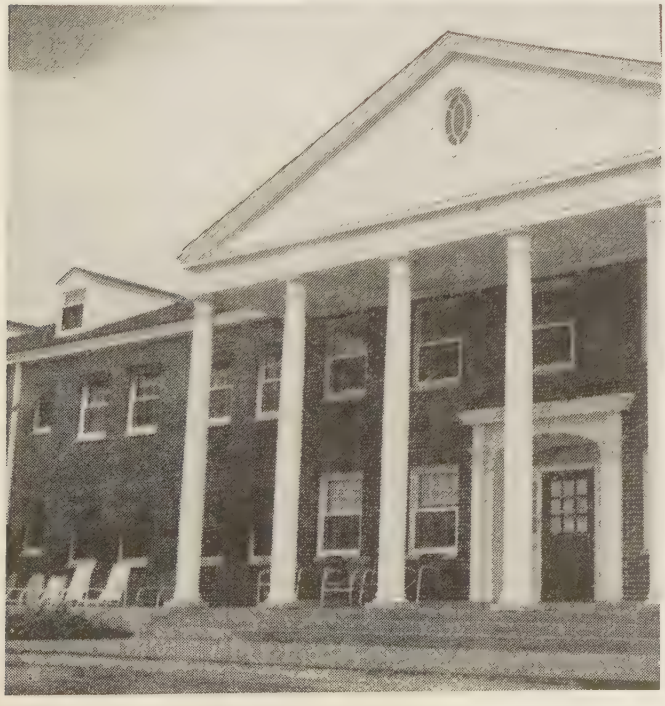
An impressive Colonial structure, built in 1949 through the generosity of Dr. and Mrs. Frank G. Nifong in cooperation with the National Benevolent Association, Lenoir is unique among Homes of the Disciples of Christ. It is the only retirement Home meeting the needs of persons able to pay for their own care and, under its new policy, is the only Home especially for church workers.

Residents at Lenoir are retired ministers, teachers, missionaries, and other full-time workers. Lay persons are admitted when there is space for them, but priority goes to those who have given their lives to their church.

Lenoir has the luxury of furnishing one might expect in the most pleasant private residence or the very best hotel. It is located on a 170-acre tract about three miles from the city of Columbia and is impressive to visitors. We were eager to take a sight-seeing trip of the building and grounds to confirm our first impression.

*Mrs. Hale, daughter of Dr. C. E. Lemmon, WORLD CALL contributing editor, is wife of Dr. Mark Hale, professor in the University of Missouri.
**Mrs. Smith, director of publicity at Christian College, Columbia, Mo., is the daughter of Prof. Edom of the University of Missouri journalism faculty.

Below is seen the front entrance and terrace of Lenoir Home.



Mrs. Miller Leads "Tour"

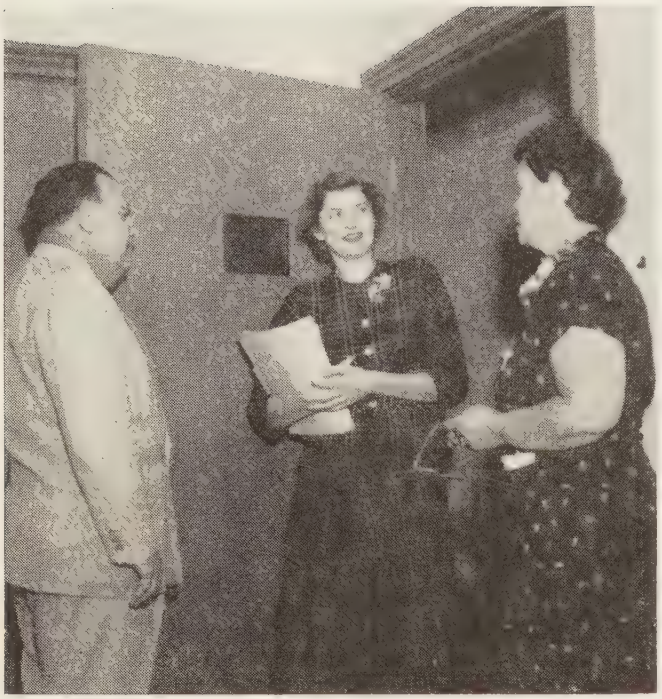
It was Mrs. Miller who guided us into the morning activity of the hall.

"I'm the talker of the family," she laughed. "He might forget to show you something."

Mrs. Miller is earnest and enthusiastic, with sympathetic brown eyes and enough auburn in her hair to hint of determination. Though youthful, she gave an immediate impression of motherliness, which was strengthened as the tour progressed.

We learned several things about the Millers. Having no children of their own, they have reared a lovely foster daughter; Mrs. Miller nursed her own and her husband's invalid mothers until death, and for twenty-eight years she has been devoted to young people's work in the church. "Mom," the young folks called her, and it was "Mom" we heard as we walked through the halls.

Morning mail had arrived, and we met Mrs. W. D. Endres, widow of a well-known Missouri minister,



Dr. and Mrs. Edmund C. Miller, directors of Lenoir Home, show Mrs. Allean Lemmon Hale the guest room furnished by the Rev. and Mrs. Fred Sharon, Marion, Indiana. The Millers came to Lenoir from a successful midwestern pastorate.

walking briskly to her room. She had a letter. "From my daughter in California," she explained. "She has a lovely home there, but it's on a mountain . . . just too much for me to climb."

Mrs. Endres led us in to consult on her room, which she had chosen to take furnished. It has Victorian flowered carpeting and a handsome, spooled bed. The writing desk and chair, the dresser and the end table all were period reproductions of solid cherry. Even with two easy chairs and the lamps, the room was uncrowded.

Should she have taken the simpler maple suite, she wondered, or the walnut with the four-poster bed? We agreed that this room was the best because it had the largest bath. Each room also has a huge walk-in storage closet which gives the guests ample room for many cherished possessions.

"If you want to change, act quickly," warned Mrs. Miller. "When all the people come who have applied, we will be filled." The building has thirty bedrooms, and there soon will be a waiting list. This is the case with a majority of the N.B.A. Homes; crowding inevitably comes.

Mrs. George Springer called for us to come see her "home." Here was a room entirely different, a treasure house of curios from her long life in India. Miss Emma Lyon, a missionary who served in China many years, had risen early that morning and had gone thirty-five miles away to attend an all-day convention.

All come and go as they please, explained Mrs. Miller, who drives a 7-passenger Dodge into town as often as twice a day. The Home, though in the quiet countryside, overlooks Highway 63 only three miles from a busy college center. With a half-dozen residents owning their own cars, there is always transportation to the church dinner, the picture show, or the barber shop. And guests can attend their all-day conventions even if these are thirty-five miles from the Home!

Everyone Eats Together

"Meals are the only thing everyone does at the same time," says Mrs. Miller. "But after all, you have to have some system about meals in your own home."

"Say, Mom," a jovial white-haired man accused her. "They forgot my toast last night. You know I can't go to bed without my snack."

"Well, young man," she answered pertly, "Next time just go down and raid the icebox yourself. You're at home."

They parted, both chuckling. "He's full of mischief," she said. "I get a kick out of him." Humor is as innate a philosophy of the Millers as the policy, "Help yourself."

Down the hall the Rev. Fred Sharon, wearing a red-billed "beanie" to keep out the sun, was washing his living room windows. The Sharons' two-room suite was filled with their own furniture, brought from Marion, Indiana. "Oh yes, we keep house for ourselves," he said. "It's our home."

His wife explained that equipment was available to everyone, but that the housekeeper cleaned, too.

The Rev. and Mrs. Fred Sharon, Marion, Indiana, eat dinner with Mr. and Mrs. P. J. Robinson, Columbus, Ohio. Mr. Sharon was a member of the board of the Emily E. Flinn Home at Marion, and was superintendent of buildings and grounds. Seated at the table, clockwise: Mrs. Sharon (center, rear), Mr. Robinson, Mrs. Robinson, and Mr. Sharon. Meal time at Lenoir, as in a private residence, is one of the few daily events that are regulated on a strict time schedule.

Mrs. Sharon could only give directions this particular morning since she has a brand new cast on a broken arm. For such emergencies a doctor is on call and the cost of medical care is included in the admission fee. While Lenoir cannot accept invalids, it has a model hospital wing for those established residents who may need it. So far, everyone has been so healthy that not all equipment is unpacked, and the resident nurse has time to help with the ironing and play for evening "sings."

In another suite, Mrs. J. P. Robinson was typing a letter while waiting for her husband who had gone to have the car washed. They had moved from Ohio, where he had been a successful insurance agent.

"It seemed the best thing to do," Mrs. Robinson explained. "We have no family. We like it here," she added.

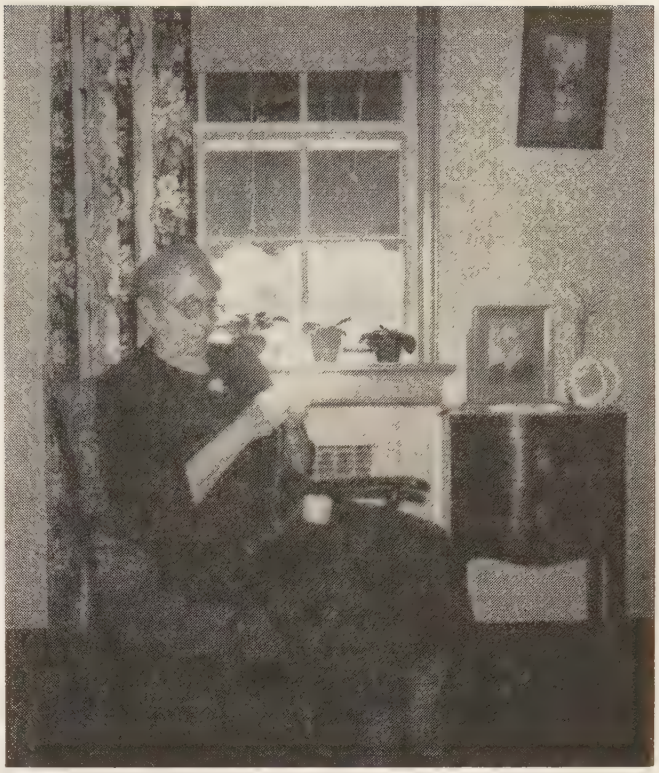
A Handsome Couple

The Rev. and Mrs. H. R. Ford, formerly of Excelsior Springs, Missouri, were just coming in from a morning ride. They made a handsome couple, alert, vigorous, he dignified, she with notably beautiful hair. An illness had forced her to give up housekeeping, but, she declared, "All the vitamins I took made my hair curly."

The Fords had just celebrated a wedding anniversary and flowers from the party decorated the living rooms. A dinner party complete with cake is held monthly for all those having birthdays or anniversaries during the month.

"When you get to be a hundred, you get a party all your own, no matter what day it falls on," guaranteed Mrs. Miller.

Here Mr. and Mrs. P. J. Robinson, Columbus, Ohio, sit in their room at Lenoir. Mr. Robinson, a former businessman, dictates to Mrs. Robinson, a former typing teacher, as she holds her portable typewriter on her knees in readiness.



Guests at Lenoir have ample time to rest and enjoy their favorite pastimes. Here Mrs. Ada L. Peter, Quincy, Illinois, crochets in her attractive, sunlit room. Mrs. Peter was state secretary of the Christian Women's Board of Missions.

The possibility seemed remote, we thought, as we went to join Dr. Miller again, another rude remark bubbling inside of us.

"Why!" we burst out, "these people don't seem old!"

Dr. Miller laughed. "I hear that again and again," he said. "Don't you see? That's what we're trying to achieve here. With security you can enjoy life. It's the worry about how long your income can stretch after seventy that makes these such anxious years. For Christian people it shouldn't be that way."

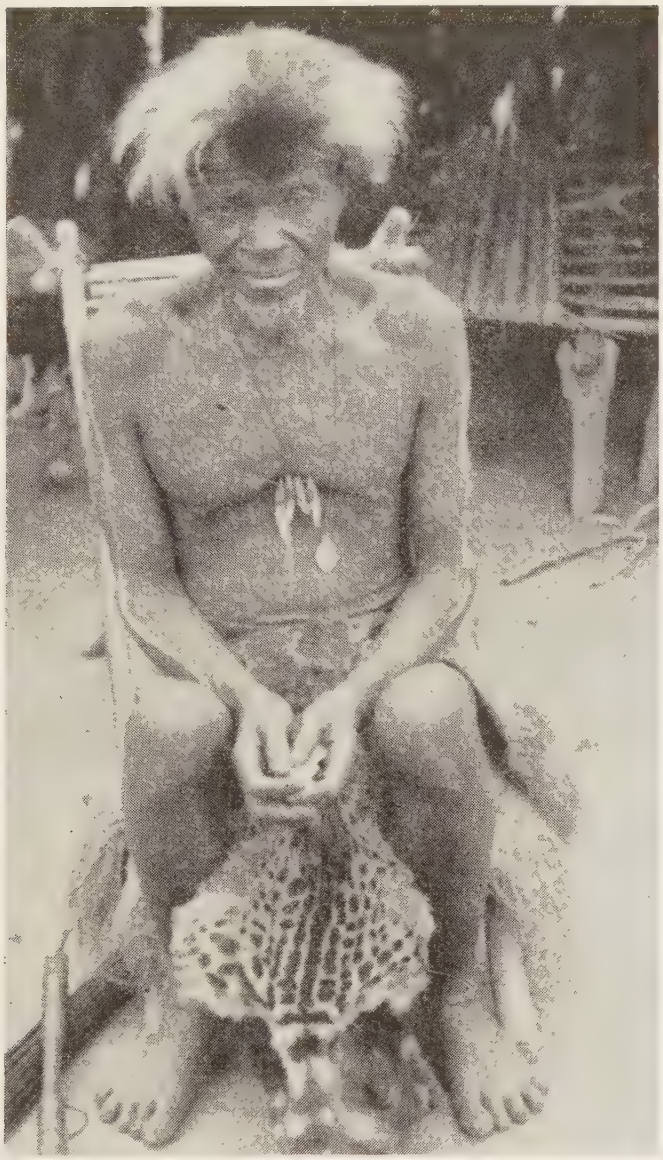
Studies Problems of Old Age

Dr. Miller launched into a fluent discussion of the health problems of old age—"geriatrics," this most recent science is called—and he is avidly reading everything written on it.

We were impressed with his realism and progressive philosophy as with the sincerity and sentiment of his wife.

"We aim to shatter some precedents," Dr. Miller avowed. "This waiting with folded hands is not good for people."

We began to feel the challenge which had induced these two to give up a career of successful ministry for this new and more exacting service. Success was a key word, we thought. All those whom we had met today were successful people. In the very stir and sunlight of the place there was no air of defeat. As we said goodbye, the idea of a future after seventy seemed much less strange than it had an hour before. We felt that, if anyone could, these two dedicated people would succeed in making the last years "the best years."



—Photo by Ellsworth Lewis

Typical of the best in his country's past is this dignified African living deep in the forest of the Belgian Congo, who saw his son through Disciples of Christ mission schools and then to work as a businessman in the capital, Leopoldville.

EDITORIAL NOTE: *The accompanying article by Dr. Ross will be of especial interest to mission study groups who will consider Africa during the coming six months. In each issue* WORLD CALL *will carry at least one article supplementing the regular African study material.*

Is Christianity Disruptive?

The African Faces A Spiritual Dilemma

By EMORY ROSS*

WHEN Christianity actually is used against evil it is and should be disruptive. Against ignorance, superstition, prejudice, greed, oppression, fear, hate and many other bad things, Christianity can be most disruptive. Not many Christians, I suppose, are likely to disagree here. We remember the complaint of the Jews against Paul and Silas when they were preaching in Thessalonica, "These that have turned the world upside down are come hither also."

But let us consider Christianity, not as Jesus preached it, but as we practice it today. Is this "Western" Christianity disruptive also of things that are good in our society and in the changing non-Christian societies where it is working? Disruptive of the bad as it should be, does it fail in any major sense to be constructive of the good, particularly of the needed new good in new Christian societies?

It seems to me the answer must be yes, that "Western" Christianity has failed and is failing to be as constructive as it could and should be of the new good in these new Christian societies that are developing. Such failure in its constructive role means that Christianity is carrying its disruptive power beyond the bad, where it should operate, and into the good, where its great disruptive power against evil ought to be changed completely into constructive power, as Jesus on so many other occasions clearly taught and demonstrated.

If Christianity is carrying its disruptive power into the good, it is giving aid to its own possible destruction. If this be the truth, we face in it a serious, indeed a basic, challenge to world Christianity and to human society.

A Changing Society

To examine the truth of this, let us look at Africa. In a number of ways Africa is an illuminating example of a new, in certain respects the newest, changing society. And while it is not at all a simple society and while we must guard always against any "simple, childlike" preconception of it, yet it is a primal society, now in primary change before our eyes, and as such it is a good society to examine for our present purposes.

As a primal society it is an animistic, communal society such as our ancestors and nearly all other peoples have gone through a varying number of generations ago. It is a primal society which is now in contact with Christianity nearly everywhere.

*Dr. Ross is executive secretary of the Africa Committee, Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A.

Its quantitative response to Christianity has been greater to date than in any other non-Christian area, and indeed than in all other non-Christian areas put together. (Statistics indicate 21 million professing Christians in the 150 million population in Africa, and 20 million in perhaps a billion and a half population in all the rest of the non-Christian world.)

The speed of that response also has been greater than before in history. It has occurred in about three generations of contact between Christianity and an almost completely animistic, communal society.

Because of this volume and speed of change, some of the qualitative characteristics of the change can be seen rather more clearly in African society than elsewhere.

Measure of Christianity

In examining these quality characteristics and their causes there is an Africa-based fact of great importance which must be accepted by Easterners: that members of the missionary group are not regarded by animists as by any means the sole representatives of Western Christianity in Africa. Christianity is not measured, either for good or bad, by missionary action alone. Government, industry, commerce, science, military and other Western personnel, and their lives, beliefs and actions, in the eyes of animist Africans also represent Christianity.

This is a key fact in our present examination. For Westerners to comprehend that fact and to become able better to use it in the future would be to solve puzzles now baffling, to open doors now locked and to free power now shackled.

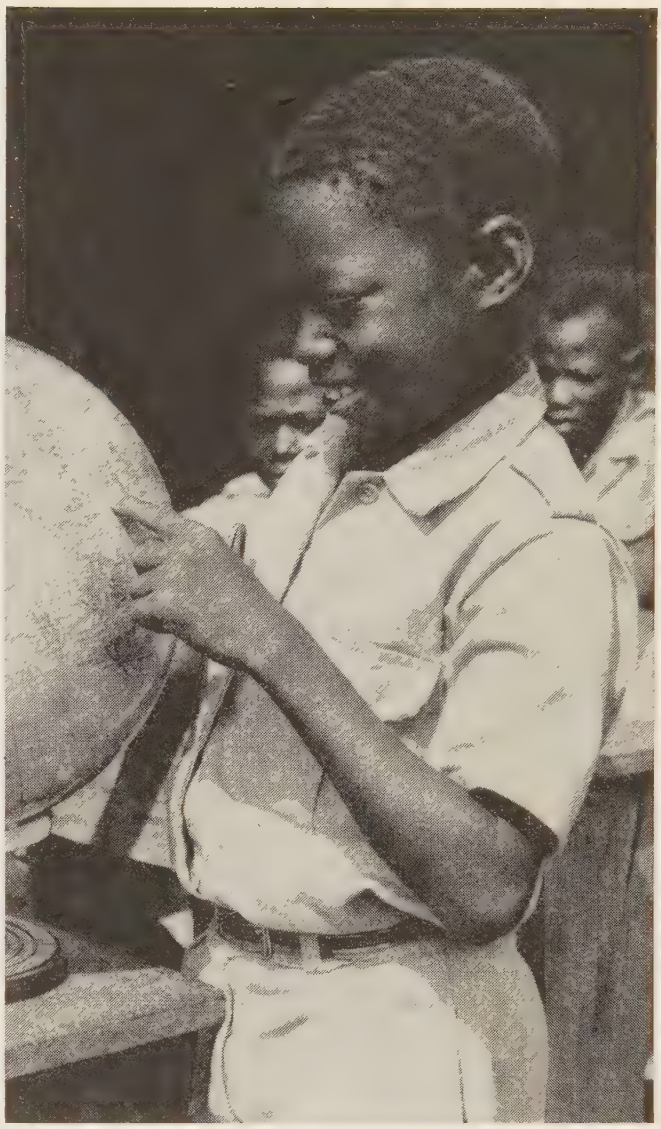
Life Is a Whole

For that key comes out of the primary instincts and beliefs of man and society, beliefs perhaps more clearly seen in Africa today than elsewhere—that life is a whole, is a oneness, that it embraces all of the *concerns* as well as all of the *members* of the "tribe," and that first and foremost in this whole, acknowledged and accepted by all the members, is illumination, guidance and control by the spiritual elements of this whole.

All the members are a part of this whole. The spiritual forces guide all the members in all their concerns. The actions of all the members reflect the true value of these spiritual forces. Therefore the true nature of this new spiritual force, Christianity, is to be seen by regarding the actions of all the members of its "tribe."

Separation of Religion and Life

Now it is precisely here that it seems to me Western Christianity continues to be, powerfully and shockingly, a disruptive rather than a constructive force in African society. We Westerners make allowances and differentiations in our minds between Christianity as represented, at least ideally, by missionaries, and Christianity as often represented by Western government, industry, commerce, science, military personnel and action. This is to say, we acknowledge that Christianity does not control the "secular" acts of many professing Christians; we are prepared for the separation of our religion from many large, powerful segments of our life.



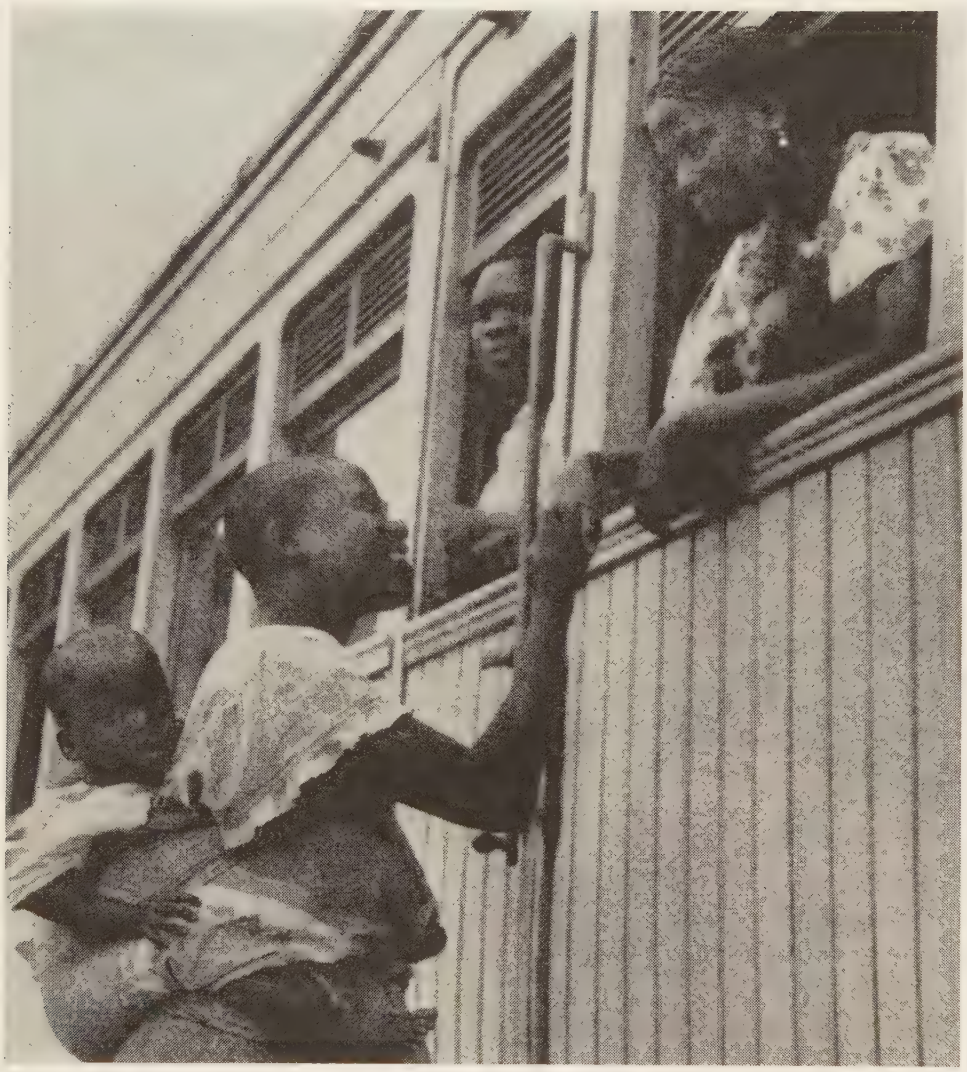
—Photo by C. Lamote

Representing the promise of new Africa, and unconscious as yet of disruptive forces all around him, is this smiling, neatly dressed boy at a Christian mission school in Belgian Congo. Will "Western" Christianity make or break him?

Animist Africans generally are not prepared for this. And Christian Africans today, many of them, as they gradually become aware of this Western-accepted separation of religion from so much of life, are made increasingly uncertain, insecure, baffled, frustrated, critical or rebellious by a religion which is so inadequately conceived or partially practiced by its followers that the wholeness, the oneness of a new life illumined, guided and controlled in all its aspects by the new and most promising spiritual power they have ever glimpsed seems all but gone.

For the African wants a whole life, the spiritual guiding all. Every primary society has wanted that as it advances. Many of the advanced, non-Christian societies have maintained this wholeness to a considerable degree.

It has been left for Christianity, the greatest spiritual force on earth (and that means the greatest force on



At the railroad station at Leopoldville an African woman bids goodbye to her sister who has visited the capital for a few days shopping. Illustrative of racial restrictions imposed by Europeans are the laws which require native Africans in the Belgian Congo to have a special license when they are traveling. They are not allowed to stay in the big cities for more than a few days unless they have regular work there.

—Photo by Lennart Nilsson from Black Star

earth) to split itself, to admit and widen a division between the "spiritual" and the "secular," between religion and life. Here is a powerful disruptive force of Christianity in African life, in the new society there growing. More and more Africans are becoming aware of it.

Until Now, a Force for Good

Until now Christianity has been a great force in African life. It has been part of the drive for the "opening" of Africa in this past century. It was the Christian conscience of Europe which stimulated response to David Livingstone's appeal to rid the "dark continent" of the "open sore" of the world—slavery, which America and Europe had helped spread and commercialize in Africa in the two centuries preceding. The Christian dynamic in Europe has been in a large part the reason for the progressively good changes in colonial policy.

Christianity has been the basic element in the initial freeing of the individual in African society, in enabling him to step out of the possessive, tight and rather uncreative communal society and to begin to develop his individual potential.

Christian education of the widest range has been the pioneer in thousands of African communities—literacy, the three R's, medicine and public health, agriculture and rural development, trades, professions, nearly the whole range of human concerns. It still carries perhaps eighty per cent of the total educational load in Africa south of the Sahara.

Christianity probably has done more than any other power to draw Africans together across tribal and current European political lines.

It has helped countless Africans to a personal spiritual understanding and commitment which is of the highest value to the individual and society.

All this and many like things Christianity has helped the African to do. It may be that the Christian gospel has never operated better in these elements than in the primal society of Africa.

Shock and Disillusion

But in the view of many Africans and foreigners Christianity brings from the West into Africa the disruptive and greatly weakening separation, of varying degrees, between the spiritual and the secular, between religion and large sectors of life. I should judge that to a good many thousands of African leaders, Christians and non-Christians, clerical and lay, the gradual discovery of this Western-accepted separation is a disillusionment and shock of the first magnitude.

For it runs against what is probably the most cohesive of their experiences in animism—the wholeness of life and the illuminating and guiding power of their animistic spirits in that "whole" of life; and also against their reading of Jesus' teaching and acting as recorded in the New Testament. It is against *our* reading of the New Testament, too, isn't it?

Separation Seen in Many Ways

This separation between religion and life is seen in some very obvious ways, the Africans think. There is racial discrimination, rising from very slight touches of it in some parts of Africa straight up to *apartheid* in South Africa, where the ultimate—at least thus far in human experience—is being attempted; the absolute, forced, physical separation of each race from the other. Is this what our Lord meant by the fatherhood of God and the brotherhood of man?

Then there is the economic exploitation of past experience in Africa, still continued in some places—are Christian forces in Africa and overseas really unable to stop this, the African asks, or are they not trying? Is it outside the domain of "spiritual" Christianity?

What Does the Church Do?

Likewise the political totalitarianisms still existing in some parts of Africa governed by Christian countries, and their battalions of forced labor, their cruel injustices to individuals and groups, with no redress—does Christianity have no relationship and no power in such matters? The church is present in these territories; it knows of these things. What does it *do?*

These are visible things. They raise African queries.

Then there is a whole realm of less tangible relationships, of far-reaching importance in African life, about which Christianity has provided grossly inadequate illumination and actions; the relationship to land, to the Mother Earth of the African people.

Animist, communal Africans in general regard Mother Earth as the producer of all life, the sustainer of all life and the recipient of all life. It is the great life storehouse of all values and powers.

A Spiritual Relationship

Every move in clearing, planting, tilling, harvesting, in preparing all food from the earth and in eating or storing it, in fishing, hunting, mining, clothing, building, razing, moving, initiating new members of the secret societies and marrying, dancing, dying upon it, burying, making fetishes and charms out of it and its products, worshipping its rocks, trees, pools, hills, beasts—life's whole relationship to the earth is spirit-based and spirit-guided. The communal possession and use of the land by the whole tribe seems a basic necessity and is a deeply spiritual relation.

Africans are prepared to find in Christianity an even deeper and more satisfying spiritual relationship to land and to all the mass of daily needs and acts related to the land and its boundless stores of life's necessities—which include, for them, practically every need of life.

A Secular Approach

But only in part, small part, do they get this from the West. For the West has very largely lost a spiritual interpretation of man's relation to land, food, water, shelter, clothing and recreation. It has lost this in the scientific and industrial, in the mass production and mass distribution, in the secular intellectual approach the West makes to almost all of life.

Only after two World Wars in one generation and a plague of "isms" of unprecedented mass and threat,

(*Continued on page* 22)

—Africa Bureau Photo

Rubber workers in Liberia wait to weigh in their latex after a morning's tapping. To the African who sees life as a whole, there is no separation between "spiritual" and "secular." He is deeply puzzled and disillusioned by the fact that he sees "Western" Christianity represented on one hand by the missionaries and on the other by a system of industry and government which often seems unrelated to the teachings of Jesus in the New Testament Scriptures.

The Holy Family

(*Continued from page 8*)

The festival of Christmas, itself, is an instance of this. The gospels do not tell the day on which Jesus was born. The actual date is a matter of debate among scholars. In the early centuries it was celebrated on the sixth of January by the Eastern churches. But at the beginning of the fourth century the ecclesiastical authorities of the Western church decided to take December 25 as the date on which to celebrate the birth of Christ, and eventually that date became universal.

The reason for choosing this date was because it was the date of a great heathen festival. " . . . . It was the custom of the heathen on December 25th to celebrate the birthday of the sun, at which they kindled lights in token of festivities," writes one of the early fathers. The church chose to celebrate the birthday of its founder on that day "to transfer the devotion of the heathen from the sun to him who was called the Sun of Righteousness."

Needs of Our Day

But why this history? It is to suggest that since these things—the honoring of Mary, and the date of Christmas —were begun not in New Testament times but by later Christians to fulfil a very worthy purpose in their age, in celebrating the birth of Jesus today we should read the New Testament narrative with the needs of our time in mind.

There is surely no greater need in our society than the elevation of family life and the promotion of family unity. Perhaps we could do much in this direction if we emphasized the Holy Family, not just Mary and the infant Jesus. Let us pay more attention to Joseph, honoring him equally with Mary, for his loving care of the mother and child, and for his courage and self-sacrifice in protecting the newborn babe.

Appreciation of Joseph

Looking at Joseph in the light of our modern understanding of family influences, we must regard him with new appreciation. How could Mary have nurtured Jesus without his help? If he had not been a very wonderful father—loving, just, patient, forgiving, kind —Jesus would not have used the term "Father" to describe God's relationship to himself and to his followers.

I would strongly suggest that we make the Holy Family central in our Christmas celebration, making up to Joseph for our long neglect of his importance. It is said that honoring Mary as the mother of Jesus was responsible for the elevation of womanhood in the countries of Europe. By honoring the Holy Family, father as well as mother and child, we may not only elevate fatherhood, but give emphasis to the supreme values in family unity.

Surely, today, this would have universal appeal and take us one step further in understanding the truth in the life and teaching of Jesus.

THE Committee for Economic Development, one of the more objective economic organizations, has issued through its Research and Policy Committee a careful study of the international situation with especial reference to American security. The 38-page (8½ x 11) document is too long to be reviewed adequately here, but the following highlights may be cited.

1. Soviet power is unquestionably aggressive and expansionist, but so far it has been careful to avoid a general war with the U. S. Barring the outbreak of war as the result of some unplanned incident, the Committee believes that "the USSR will do everything in its power short of a general war to weaken, confuse, divide, demoralize and subvert the free world."

2. The principal threat to American security appears to be that, in the absence of adequate action by the U. S. and its allies, the economic weakness and instability of many non-communist countries will lead to piecemeal communist gains and periodic crises within the free world, which will undermine its morale and political solidarity and thus isolate the U. S. Our countering policies must, therefore, be designed not for a two- or three-year period, but for the long pull.

Atlantic Community Must Be Strengthened

3. The Atlantic Community must be considerably strengthened for a greater degree of economic integration, a greater pooling of national authority over military matters and some form of political union to overcome its political, economic and military weakness . . . "for the Atlantic Community is the core and backbone of the free world."

4. The problems of Asia will not be solved easily or quickly. Continuous political, technical and administrative assistance is needed, as well as foreign capital on a large scale which can come only from the Atlantic Community, principally from the U. S.

Urges Tariff Reductions

5. American tariffs and customs regulations, "Buy American" propaganda, and our agricultural and shipping policies are now important obstacles to a just and stable world order. The Committee urges the Government to negotiate selective reductions in our tariffs and other actions designed to permit other countries to earn the dollars they need and thus reduce the burden on American taxpayers for foreign aid.

6. We must take the necessary measures to maintain our own economic health and to support or share in the efforts of our allies to solve their own economic and political problems.

7. The U. S. military policy should be (1) to make it clear that we will fight to defend strategically vital areas; (2) to build military power sufficient to damage Soviet industrial capacity; (3) to create forces sufficient to hold essential bases in Europe, Asia and Africa in event of war; (4) to expand and convert our industrial capacity to create a broad, allied mobilization base; and (5) to keep ahead in the technological race, making such changes as circumstances require.

An Expanding Ministry

Home Missions Programs for Migratory Workers Have Value for Laborer, Employer, Community

STATE and local councils of churches are joining with industrial management in a growing support of the national program among migratory families carried on by the division of home missions of the National Council of the Churches of Christ in the U.S.A. Through the National Council, Disciples of Christ also participate in this program.

The field staff of the National Council home missions division conducts its program in twenty-five states, moving with the migrants as they follow the crops. It sets up child care centers for infants, schools and camping for school age children, clubs, sports, leadership training programs and religious activities for all the family.

Seabrook Supports Migrant Aid

John M. Seabrook, executive vice-president of 19,000-acre Seabrook Farms in southern New Jersey, an organization which has had sixty-five years of experience with migrant labor, has characterized the welfare program for migrant farm workers as "intelligent, down-to-earth and effective," and has appealed to food and allied industries to support this national program.

Seabrook Farms' cosmopolitan labor force, which includes displaced persons from several European countries, Japanese-Americans relocated from the West Coast, and numerous other races and nationalities, has been held up as a model in the field of harmonious relations between management and migrant labor.

The program for migratory workers at Seabrook Farms has received warm praise from John G. Sholl, supervisor of New Jersey's Migrant Labor Bureau.

"Pioneered more than thirty years ago by the Home Missions Council, this ministry has expanded and become even more effective in recent years through the active participation of the New Jersey Council of Churches," said Mr. Sholl.

IN Pennsylvania about half the 12,000 migrant farm workers in the state were given chaplain service during the past harvest season, according to a report made by the state director of the program, the Rev. Alfred Bartholomew, professor of rural church at the seminary of the Evangelical and Reformed Church in Lancaster.

The Pennsylvania Council of Churches provides supervision of the program with the cooperation of the division of home missions of the National Council, but the actual financing is done by local church groups.

There is an eleven-man staff working in the state, with a station wagon equipped with a portable organ, altar, hymnbooks, and an assortment of recreational facilities.

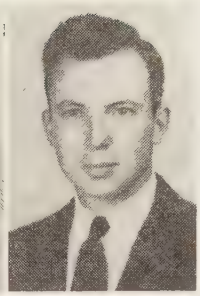
The migrant labor program is six years old in Pennsylvania.

—Seabrook Farms Photo

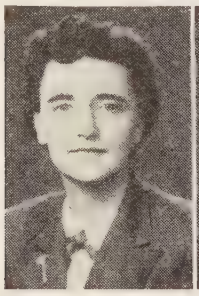
A tug-of-war must start just so, the Rev. Eugene Tillman points out to John M. Seabrook, official of Seabrook Farms, Bridgeton, N. J., where Tillman and other workers of the National Council of Churches' Home Missions staff conduct a welfare and recreation program for migrant laborers and their families.

Mr. Dade

Mrs. Dade



Mr. Garnett



Mrs. Chatfield

Mr. Chatfield

We Would Be Building...

Disciple Church Members Put Their Skills to Work Serving Christian Schools and Churches Overseas

A MISSIONARY of the Disciples of Christ today undergoes a long and arduous training. In many cases the decision to devote a life to Christian service is made during high school. Then after a liberal arts education comes ministerial training, or courses in some special field of service such as medicine, agriculture or teaching, followed by a study of the modern techniques of missionary endeavor.

But what about the person aged twenty-five or thirty or thirty-five, often with special skills but no professional missionary training, who wishes to serve the church for a time in a foreign land?

The United Christian Missionary Society of the Disciples of Christ has come to appreciate the immense potential value of such lay service on mission fields. And in recent years several men and women without missionary training, but with earnest Christian convictions and the ability to adjust gracefully to the physical and spiritual difficulties of the work, have made a most effective contribution to the cause of Christ throughout the world.

MR. and Mrs. Edgar P. Dade, formerly of Newark, Ohio, and now of the Belgian Congo, Africa, are good examples of this new type of Christian worker. Mr. Dade is a builder, holding a certificate in basic electricity.

In 1950 this couple, together with their children, Vaughn, four, and Thomas, not quite a year old, left Ohio for Africa to supervise the construction of new buildings and to train African builders there. A new building at the Congo Christian Institute in Bolenge and a missionary home have been built under his supervision.

Mrs. Dade, a major in home economics at Hiram College, Hiram, Ohio, has worked in the kindergarten and at the girls' dormitory and directed sewing classes. In fact, the Dades give help wherever it is needed.

Mr. Dade's special talents include the ability to repair old motors and to construct a power saw which has made possible a great saving of time and energy for the station personnel.

Parishioners stop to chat in front of Mt. Zion Church in Jamaica. This picture was taken shortly before August, 1951, when a disastrous hurricane struck the island.

MR. and Mrs. John Chatfield went from Georgia to the Philippines in 1947 to help with the reconstruction of churches and mission buildings destroyed in the war, and with the construction of new churches, residences and schools. An ordained minister, Mr. Chatfield served pastorates in Kentucky and Georgia for over twelve years. He is also an expert builder.

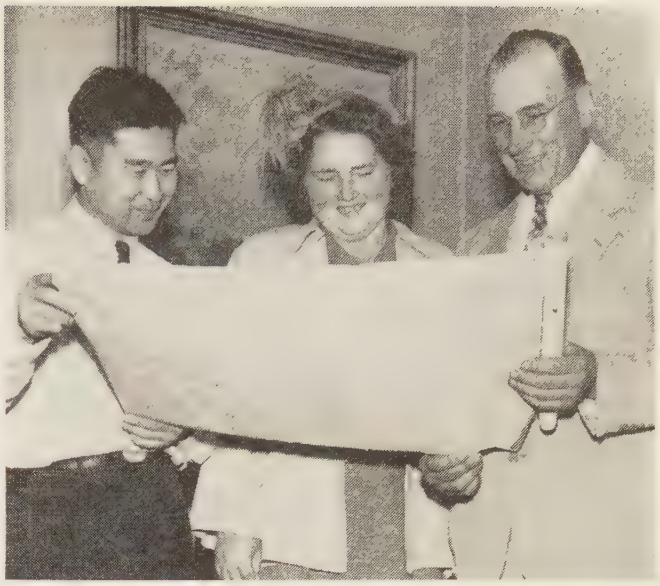
Mrs. Chatfield's business experience and training made her an asset to the mission field and she became treasurer of the Philippine Mission and also worked in the office of the Philippine Federation of Evangelical Churches.

Eleven churches of Disciples of Christ were erected in the Manila area during the Chatfields' stay and eleven more in the northern area of the Vigan and Laoag stations, besides the mission school buildings repaired or rebuilt.

In 1951, after a year in the United States, the Chatfields sailed for the Belgian Congo where he is now working with Mr. Dade.

CARL GARNETT of Hamilton, Ohio, served as a teacher in the American Grammar and High School, Buenos Aires, Argentina, from February, 1951 to August, 1952. Until the summer of 1952, this school was a part of Colegio Ward, a cooperative mission school supported by the Argentine mission of the Disciples of Christ and the Methodist mission.

Mr. Garnett, a native of Kentucky, with an M. A. from the University of Kentucky, Lexington, taught for several years in the public schools of Kentucky and Ohio, and served for thirty months with the U. S. Armed Forces in Europe as a member of the Medical Corps.



James Sugioka, director of construction and maintenance for The United Christian Missionary Society, and Mr. and Mrs. Freeman Redding, who left for Jamaica in November, look at a map of the island at Missions Building in Indianapolis.

As a high school and grade school teacher, Mr. Garnett made a valuable contribution to the work of Colegio Ward. He returned to Hamilton last September to continue his teaching there.

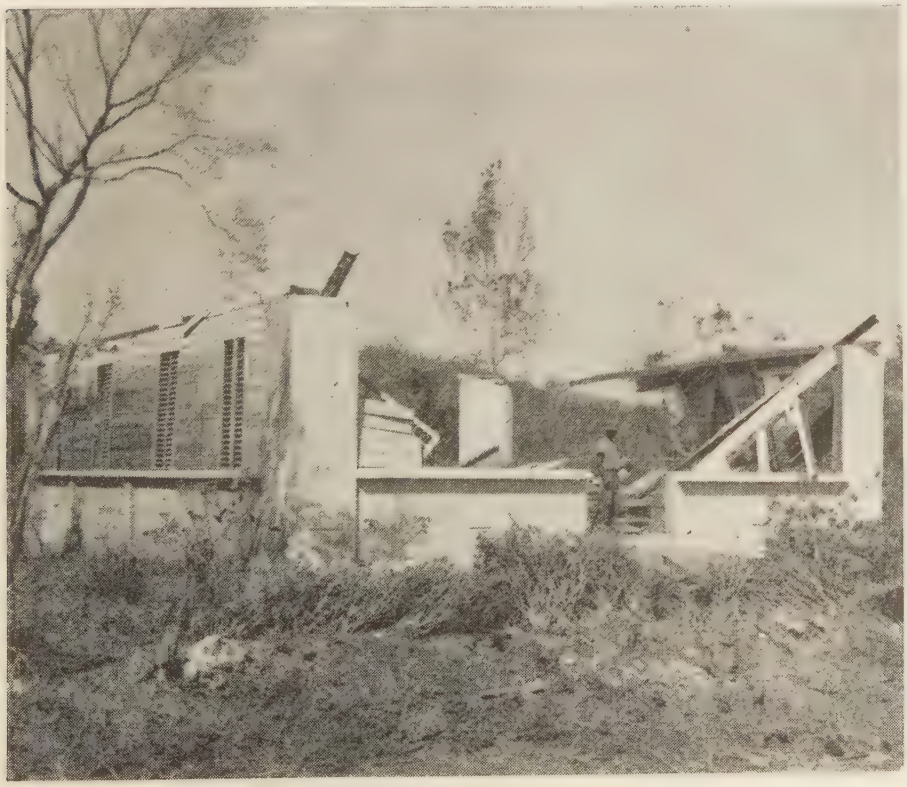
MR. and Mrs. Freeman Redding of Delphi, Indiana, both members of the Disciples of Christ church there, are the latest lay couple to go out for a term of service with the United Society. They, with their two daughters, Sarah Ann, twelve, and Carol Sue, eight, left Indiana early in November for Jamaica where they will continue the work of rebuilding churches and parsonages destroyed by the hurricane of August, 1951.

Mr. Redding is a contractor with experience in erecting farm buildings and houses, and understands the problems and difficulties of construction.

Although Mr. and Mrs. Redding have lived at various periods in Florida, this will be their first experience in a foreign land. They plan to stay in Jamaica until the work is finished, which will probably take a year or more.

It is hoped that from time to time other Disciple laymen, trained in the skills which are so badly needed on the mission field, will be eager to devote at least a part of their lives to the upbuilding of Christ's kingdom, and to avail themselves of opportunities such as these to lift their eyes to wider horizons and broaden their experience of Christian brotherhood.

Mt. Zion Church after the hurricane. The side walls are standing but roof and interior are demolished. This is one of the churches Mr. Redding plans to reconstruct.



WORLD CALL

Mr. Boyd

Following the Serviceman

By CARL M. BOYD*

A STEADY stream of American youth is pouring from every hamlet and city into our armed forces. This vast reservoir numbers more than three million now. It may grow larger tomorrow. Within these uniformed ranks is the larger part of tomorrow's leadership in every area of thought and action in American enterprise. What happens to these young men and women, hammered upon the anvil of our military necessity, is of great importance to every thoughtful person. It is also of great importance to the church, for at the roots of the world's ills are the age-old problems of the spirit. Here, then, is a great area, not only of concern but of opportunity to serve, for every church in the land.

Do you ask, "What can we do to help?"

Out of the wrestling with this problem by many consecrated individuals and churches these suggestions are brought together as a means of assisting all of our churches in our common effort to offer the greatest spiritual ministry to our youth in uniform.

From the day when the youth receives his induction papers, or determines to enter the military services, to the day when he lays his military uniform aside and dons his civvies again to take up the tasks which will confront him again as a civilian, the church can keep its tie with him.

What can the church do before the youth leave their home community for the services?

(1) The church can hold a farewell party for them and include those who are of the closest age and interests.

(2) Through the minister, by personal interview, the church can give encouragement to the Christian opportunities and privileges in the military life, with the assurance of the church's continuing interest in the boy's spiritual and material well-being.

(3) The church can hold a recognition service, perhaps a part of the morning worship service, with the presentation of a devotional book or a New Testament in a modern translation, and a small pocket card designating church membership.

(These may be obtained through the United Fellowship of Protestants, 122 Maryland Ave., N.E., Washington, D. C., or from the Committee on Military and Veterans Services, 222 South Downey Avenue, Indianapolis 7, Indiana.)

(4) The church may place the servicemen's names on the service roster in the church foyer.

These rosters keep the names of servicemen before the eyes of the congregation. They help members realize that youth in uniform still are part of church life, and they give some recognition where it has been lacking.

(5) The church may learn the first military address and the name of the correspondent who will follow the serviceman through subsequent military address changes.

What can the church do when the youth are in camp or station?

(1) The church can publish in their behalf a mimeographed news sheet as a link between all their friends in the military from the home church, with news of each, monthly.

(2) Local church bulletins or newspapers may be sent. Don't leave the servicemen off the mailing list!

The servicemen should not feel that they have been stricken from the lists for two, three, or four years. They should be considered members in good standing and, as such, they should receive all mailed materials.

(3) Remember anniversaries, birthdays, Christmas, etc. with gifts.

(4) Write to his chaplain, addressed: The Protestant chaplain, followed by his unit address, indicating ways he helped at home, special talents and interests, etc.

(5) Write personal letters—the letters should come from the minister, teachers, departmental leaders, and friends.

Experience in the last world war proved that servicemen looked forward to letters that were sent by members of their home churches. Many churches encouraged the practice then but have since forgotten it. As long as churches have men in uniform, their members should show them a genuine personal interest.

(6) On their leave and furlough visits, the servicemen should be encouraged to be in church with you. Note those who are in attendance.

What can the church do when the youth are released from military service?

(1) The church can recognize them for their war service at the first opportunity and offer prayers for their safe return.

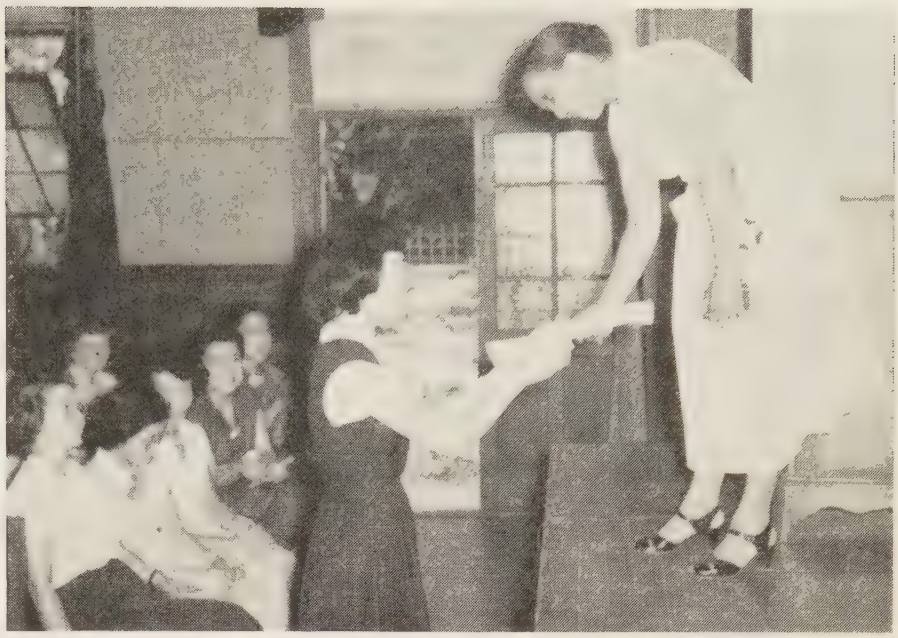
(2) The church can help them get settled again. The minister, who should know the benefits and rights to which the serviceman is entitled upon release, can visit the veteran and help him.

(3) The church can encourage the youth released from service to get back into the work and worship of the church again.

*Mr. Boyd is field executive of the Committee on Military and Veterans Services of the Disciples of Christ.

An Embassy of Song

Rosa Page Welch Visits Japan and Philippines on a Friendship Tour



—Photo by Ebihara

Rosa Page Welch, on a goodwill tour of mission stations around the world, receives a message of appreciation from a representative of the student body at the Margaret K. Long Girls' School in Tokyo, a mission school supported by the Disciples of Christ.

MRS. Rosa Page Welch of Chicago, well-known to Disciples of Christ as a singer and as a speaker on race relations, left the United States late in August on a tour of mission centers in eight countries. The women of the churches in America are perhaps particularly interested in following Mrs. Welch on her eight-months' trip around the world as a Christian ambassador of good will, since women's organizations are taking a major part in sponsoring her trip.

These sponsors include the Department of United Church Women of the National Council of Churches, the Woman's American Baptist Foreign Mission Society, and the Disciple Ministers' Wives Fellowship, as well as The United Christian Missionary Society and the Presbyterian Board of Missions.

On the first stop of her world tour, Mrs. Welch visited Japan where she spent two weeks singing before many groups in various parts of the country.

"Many in Japan had already learned to know and love Negro spirituals; but to hear them through the voice and charming personality of this remarkable woman was indeed a rare experience for the thousands who were privileged to attend the evangelistic concerts held early in September under the auspices of the Japanese National Christian Council," reports Kenneth C. Hendricks, Disciples of Christ missionary stationed in Tokyo.

Mrs. Welch sang at many major Christian schools including International Christian University and Women's Christian College, in Tokyo, both of which are supported in part by the Disciples of Christ. She also sang at the boys' and girls' high schools of Sei Gakuin, Disciples of Christ mission schools, with a combined student body of nearly two thousand.

Both over the radio and on other programs Mrs. Welch spoke on behalf of human understanding and brotherhood. She was also interviewed by several Japanese newspapers which published favorable accounts of her visit.

Mrs. Welch, left, Mrs. Joseph Esther, Reformed Church missionary, and Mr. and Mrs. Norwood Tye, Disciple missionaries, chat at a tea given in Manila in Mrs. Welch's honor by the United Council of Evangelical Church Women, during her recent visit to the Philippines. Mrs. Welch is seen wearing a Filipino gown.

—Photo by David Sanders

Received with Enthusiasm

After two weeks in Japan, Mrs. Welch continued her tour in the Philippines where she was also received with great enthusiasm. She sang at mission stations in Laoag, Vigan, San Fernando, Baguio, Iloilo, Dumaguete and Cebu, as well as giving several concerts in Manila.

During her stay in the Philippines, Protestant leaders there signed a resolution adopting her as a daughter of the Philippines "for her untiring and sincere devotion to the cause of God's kingdom and world peace."

Mrs. Welch left the Philippines early in October to spend six weeks in Thailand, continuing her mission of promoting world brotherhood and a new understanding of American ideals.

Is Christianity Disruptive?

(*Continued from page* 15)

each promising to do many of the things Christianity holds but Christians neglect, is our Western world perhaps awakening to its tremendous loss and danger in so separating religion from life as we have.

Emerging Africans of our generation see it rather more clearly and acutely, I should judge. And they are seriously questioning Western Christian life as they observe it. For they see it as being disruptive in their lives not only of the bad but of some of the good. In so far as this is true it is failing to build true Christian community in Africa. It is repeating the great errors of the West. It is making for weakness, perhaps for its own eventual downfall through the failures of professing Christians.

Christianity Must Be Global

Among Western-educated, African Christian leaders of our day, lay and clerical, I believe we have useful allies for better applied Christianity. But the better application cannot be done in Africa alone. It must be done in North America and Europe too. And in South America, and the Near and Middle East, and in as much of the Far East as we can now reach. For if Christianity is global in man's life it is also global in man's world. It must no more be confined to geographical areas than to sectors of life.

Two Studies Begun

Two promising studies are being initiated in this matter in Africa. The International Missionary Council has asked the Africa Committee of the Division of Foreign Missions of the National Council of Churches to guide a study of the preparation of the Christian ministry in certain non-British areas in Africa. How to aid the African church to use our Lord's gospel to illumine, guide and control all of life will be a central aim of this study. Professor M. Searle Bates, Union Theological Seminary, New York, and Professor Bengt G. T. Sundkler, Uppsala University, Sweden, and an African colleague soon to be announced, will begin this section of the study next June.

Relation of Church to Africa

The Phelps-Stokes Fund, New York, is considering a study of the changing racial, economic and political conditions in Africa south of the Sahara, and the relation of the Christian church and mission to them. The subject matter of this article would have most careful attention in such a study.

President James R. Killian, Jr., of Massachusetts Institute of Technology, has recently said over Edward R. Murrow's nation-wide radiocast that "the good life rests upon a working partnership between the materialism of science and the spiritualism of religion."

Africa may prove a good place to try this out. Africans may aid us in removing a disruptive element in Christianity that causes great damage. For material wealth is not all that Africa possesses.

IT has been difficult for the Western church to face the worst missionary debacle in modern times. The loss of China as a mission field and the subordination of the Chinese Christian churches to atheistic communism has been a major blow to the Christian enterprise. It is about time we stopped to catch the full significance of the disaster in China, for what has happened in China can happen in other countries of Asia.

Therefore, *The Lost Churches of China* by Leonard M. Outerbridge is one of the most important books of the decade. This Canadian preacher and scholar has been a missionary in China, and his book is a well-written, well-documented, logically arranged treatment of the background and reasons for the loss of the greatest mission field of Christendom.

According to the author, it will not do to make communism the scapegoat for the debacle, for says he, "If communism had not arisen to cast the Christian missionaries out of China some other movement would have done it." This is the fifth time in 1300 years that Christianity has been driven out of China. He gives four reasons for this: (1) Christianity has been compromised by its political alignments with influential nations, east and west. (2) Christianity (in the past generation at least) sought to be a success religion overstressing material benefits. (3) Christianity was handicapped by lack of unity, Protestant vs. Catholic, Protestant divisions, Fundamentalism and Liberalism, all plaguing the missionary enterprise. (4) The Christian mission has failed to recognize the ethical values of Confucius; and by discrediting Confucius, left a moral vacuum.

And of course, for all these failures the church at home has been even more guilty than the missions that represented them in China.

THE Psychology of Religion by L. W. Grensted, a British scholar, is the latest contribution to a science that is not very active and is not producing too many books. This is a scholarly work in which the author seeks to differentiate between philosophy, theology and psychology, holding to the position that if psychology is to be considered a science it must deal only with the description of the effect of religion on personality. The truth of religion itself is a philosophical and theological problem, but the effect of religion on personality is a psychological problem worthy of study. He considers William James, the originator of the science, and he has much to say about such leaders as Freud, Jung, McDougal, and others.

ERRORS of Psychotherapy is an attack on much of the current treatment of mental illness. The author, Sebastian de Grazia, thinks that the attempts of the psychiatrists to avoid moralizing are misleading, and he gives many case studies to prove that even the silence of the practitioner conveys moral implications. The book is an interesting reaction to the more mechanical approach to mental treatment.

IN sketching through John A. O'Brien's book of *Sex-Character Education,* one is inclined to believe that not many parents or teachers would wish to go the

(*Continued on page* 40)

Children of the Cleveland Christian Home, accompanied by Mrs. Anna Thorpe, observe progress on their new addition.

N. B. A. "Growing Pains" Eased by Expansion

By JESSIE M. BURKE*

GROWTH and expansion have marked the work of the Disciples' National Benevolent Association this year. In every N.B.A. Home, attention has been focused on meeting the increasing demands for service.

New buildings and additions have been started, property has undergone remodeling, and plans have been drafted for future projects.

Fifteen Homes are sponsored by the N. B. A. through Christian giving. Seven Homes are for children and eight are for the aged. Together they provide care and shelter for almost 1400 persons each year.

In the last few years waiting lists, always out of proportion to facilities, have grown further beyond the capacities of the N.B.A. Homes. A program of expansion was the only answer the Disciples of Christ could give. A brief survey of projects recently begun or completed will present a general view of the expansion that has grown from this need.

At the ILLINOIS CHRISTIAN HOME, Jacksonville, remodeling and refinishing enhanced the appearance of the building that had been "home" to aged persons since 1901. This Home was the first of its kind to be opened by the Disciples of Christ. Plans are under way now for the construction of a bedside-care unit for invalids. The Home now cares for 37 persons, but many aged persons still fill the waiting list. Some of these are invalids who will be admitted when the new unit is completed.

Capacity for children in the COLORADO CHRISTIAN HOME, Loveland, has been increased to 74 since the completion of a new addition in 1949. But additional wings at the ends of the main building are planned as a means of increasing the limit to 100, since the waiting list has grown steadily. DeVita Hall, a new building for older boys, will be dedicated soon.

In May, 1950, a new bedside-care unit was dedicated at the FLORIDA CHRISTIAN HOME, Jacksonville. Additional rooms increased the Home's capacity to 75. Further attention was given to the improvement of the property as seen in the remodeling and redecoration which took place this year. The Florida Home, however, still is in need of more room for the aged.

THE CLEVELAND CHRISTIAN HOME in Ohio has been serving a capacity of 100 children yearly, but expansion work now in progress will help accommodate more of some thousands who have been turned away. A recent gift from a Cleveland philanthropist has made possible a building program that includes east and west wings and a hospital unit. Work on these buildings is now under way.

A new wing to serve more aged men and women was dedicated in April, 1949, at

Measuring Rod for Benevolence
June 1, 1951—June 1, 1952

Children served in 7 Homes during year	941
Aged persons served in 8 Homes during year	416
Mothers cared for during year	30
Total served during year in 15 N.B.A. Homes	1387
Children uniting with church during year	38
Children adopted during year	41
Deaths of aged during year	40
Aged applicants on waiting list, June 30, 1951	144
1951 Christmas offering from churches	$461,936.80
Increase from previous year	$ 40,914.37
Annual maintenance from churches (including Christmas offering above)	$780,230.01
Increase from previous year	$ 53,577.06

*Miss Burke is publicity director and editor for the National Benevolent Association of the Christian Church.

Christian care is given to the young in the seven Homes for children sponsored by the National Benevolent Association of the Disciples of Christ through the Christmas offering.

the Juliette Fowler Home for Aged Women, Dallas, Tex. Another wing is now under construction. The Gates Baby Cottage, accommodating 34 pre-school children, was opened in 1951 as a part of the Juliette Fowler Home for Children. This year all units have been operating at capacity, serving 149 children and 57 aged persons. Plans call for a hospital building and a structure for teen-age girls to meet requirements of both the old and the young.

The Sue Steiner Hook Building for boys was dedicated in January, 1951, at the Southern Christian Home, Atlanta, Ga., and later the main building was redecorated. Capacity at the Home now is 47 children. More than 600 children have been served since the Home opened its doors in 1902.

Northwestern Christian Home, Beaverton, Ore., dedicated its new building in October, 1951, and increased its capacity to 39 aged men and women. Northwestern Christian Home has been serving Disciples of Christ churches in a four-state area since 1906 when it came into existence as a project of the Oregon Christian Missionary Convention.

Addition Built at Omaha

The Child Saving Institute, Omaha, Neb., came under the support of the N.B.A. in 1913 after several years of success in providing care for homeless children. Since that year Disciples' gifts have made it possible for the Institute to care for 10,000 children and effect the adoption of 2,000. A critical shortage of space was alleviated with the recent construction of a two-story addition to the north of the older building. This addition increased the capacity of the Home by 20 per cent.

The addition of a staff building at the California Christian Home, San Gabriel, in 1951 was but one of a series of projects in the Home's expansion program. Eighty persons are being served now, but the waiting list recently held 33 names. Here, again, thought of further expansion is considered important in this Home for aged men and women.

Emily E. Flinn Home Expands

The finishing of an original project is the goal of the Emily E. Flinn Home for the Aged, Marion, Ind. Two of the three stories in an addition were completed in 1949, but current conditions have made the third story a necessity.

While this addition and a hospital unit are being built, a brick residence near the Home is serving more persons. This building was purchased to reduce the waiting list and give temporary service. Capacity at

Elderly persons may find the answers to their quests for security through the eight Homes for the aged that fall under N. B. A. auspices. Here is a typical guest of a Disciples of Christ Home. This woman is a resident of the Emily E. Flinn Home in Marion, Ind. Last year N. B. A. Homes for the aged served 416 persons, a peak of service in its 65-year history.

the Emily E. Flinn Home now is 51 elderly men and women. The Home came to the N.B.A. in 1920 and has operated to capacity without cost to Disciples (except maintenance cost) since that time.

The Carrie Hedrick Seay Memorial Home was dedicated in June, 1950, at Somerset, Pa. This Home, serving 27 children, relieved a situation in which the Cleveland Christian Home found itself unable to handle requests for care for Pennsylvania church children.

Pennsylvania Churches Support Program

Churches in Pennsylvania were "polled" in 1948 by the N.B.A. and indicated their willingness to support the program in their own area. Offerings and gifts made possible the purchase of the site and the start of construction.

The Seay Home, located in a pleasant mountain area, has a 23-acre plot of land surrounding it that is suitable for future expansion.

The Ramsey Memorial Home, Des Moines, Ia., was dedicated in May, 1949, as a service to aged pensioners or others not able to provide their own homes through their incomes. Capacity at Ramsey is 34 persons, and the property is spacious enough to handle present demands. However, a hospital unit is one of the dreams for the future.

The Lenoir Home, Columbia, Mo., is featured in this issue of World Call, beginning on page 9.

Homes Use Christmas Offering

Support of N.B.A. work comes largely from the funds given by Disciples in the Christmas Offering for Benevolence. Direction of this offering as well as supervision of all N.B.A. activities is handled by a Board of Trustees elected at the International Convention.

The immediate supervision of the 15 N.B.A. Homes is committed to a board of men and women who are all members of the church or churches in the community in which the Home is located. Each Home board has committees charged with such responsibilities as admission, wardrobe, house and grounds, finance, hospitality, recreation, publicity, and expansion.

Christmas, 1951, was a happy one for these youngsters at Colorado Christian Home, Denver, as they enjoyed turkey dinner in their remodeled knotty-pine assembly-dining hall.

Even though Homes are crowded today, statistics indicate a greater demand for service approaching. The increase of the life-span and the rise of a multitude of home problems will provide N.B.A. with a longer list of aged persons and homeless children in years ahead. Now is the time when architects are at work and far-seeing leaders are planning for the future.

Certainly this is an age in which Christians may witness for their faith in ways that will serve humanity. Through benevolence, Disciples are continuing to render generous aid to God's children.

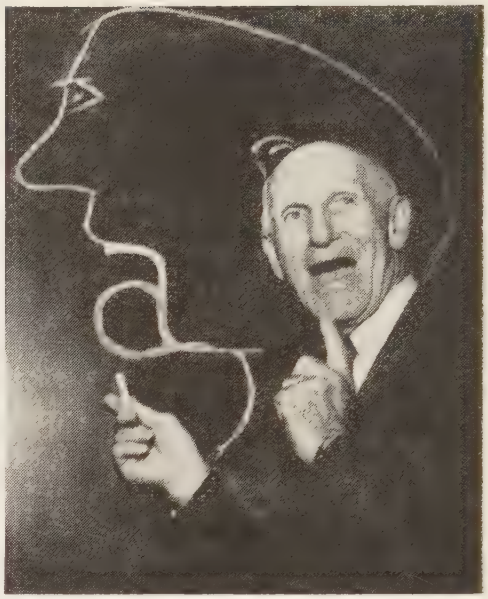
Last Christmas was a merry one for the older members of the "other family" of Disciples. Here women at the Northwestern Christian Home, Beaverton, Ore., display the gifts they received. A new addition at the Home made the holidays brighter for several aged persons who had been unable to gain admittance to the Home because of necessary quota rules.

WORLD CALL

The Miracle Man of Mass Education

A Christian Church Must Be a Literate Church. Dr. Laubach has shown the Way to Reach This Goal.

By FREDERICK J. REX



—RNS Photo

Dr. Laubach demonstrates with chalk and blackboard his first step in the phonetic method of teaching people to read. The picture represents a man saying "A" or "Ah."

HAVE you ever heard of a successful teacher who has 50 million pupils speaking 234 different languages or dialects and who live in 54 different countries? A teacher who has to do his work in person because his pupils can't afford a radio or television set.

Frank C. Laubach, the miracle man of education, has taught more people to read and write than any other man in history. His name has become a magic key for opening a new world for the *Silent Billion,* the one half of the world's population that cannot read or write their own language.

These illiterates are among the world's most disillusioned and abused people. Most of them are perpetually hungry, sick, and in fear of money lenders, political agitators, witch doctors and tax collectors who prey upon their ignorance and helplessness.

Twenty-five years ago Frank Laubach, an educational missionary of the Congregational church to the Philippines, had a vision to do something practical about the plight of the illiterates. He knew there wasn't much money to do the job. There weren't enough trained teachers to help. He also knew that most adult illiterates were distrustful of book-learning.

He had to think of a plan for teaching the illiterates that was simple enough to use even with little training. It had to be easy to learn and the whole teaching situation had to be as pleasant as possible. Laubach had the equipment to face this gigantic and novel educational task. With the faith of Paul, the vision and zeal of a prophet, and the physical stamina of a real pioneer he tackled his first job among the Moros in the wilds of Mindanao.

How does Laubach get teachers, even new literates who want to teach members of their family, to act the right way? By putting into practice the greatest command ever given: "Thou shalt love thy neighbor as thyself!" He himself practices it and thousands of illiterates in every part of the world have learned under the warmth of his Christian love. Those who have witnessed the miraculous unfolding of the illiterates' unused power to learn never want to return to schoolroom methods and attitudes.

*Dr. Rex is Education Director of the Committee on World Literacy and Christian Literature and Technical Advisor to World Literacy, Inc. He is a specialist in underdeveloped countries, with wide experience abroad through U. S. Government and United Nations service. Last year he completed a trip around the world to study the follow-up needs of the Laubach campaigns.

This young man is explaining a Scripture passage to a rural worker in South America who has just learned to read. To be able to read the Scriptures is exciting.

RNS Photo

THE word *no* is one of the five hundred most frequently used words in the English language. It has no place in Frank Laubach's vocabulary, thinking or teaching. When he shows teachers how to instruct illiterates, Laubach commands with all the power and conviction he is capable of: "Never say *no* to any adult illiterate — neither by word, gesture or facial expression. If the learner makes a mistake, it is your fault, because you did not teach him the right way. If you trip up the illiterate by a question he can't answer, you are a bad teacher." If the first learning steps are successful and pleasant, the adult will come back to the teacher and demand more help. If he is corrected like a school child he'll stay away and say to himself, "Oh, I got along without reading until now. Why should I be treated like a child?"

IN 1951 I worked with the Laubach team among the Batak people in Northern Sumatra. The Bataks are a dynamic and progressive people who have passed in three generations from primitive living conditions to modern times. They are not inhibited by many of the cultural heritages and traditions delaying the rapid advance into a technological age of some of the other civilizations of Southeast Asia.

Since the only valid test of a new literacy chart is the actual response of illiterates, we tested our new charts in the Karo Batak language with eighteen illiterates. Among them was a poor woman with a large family who supported her family by washing. She was not one of the quickest to learn but she stayed with it. I took her aside one morning after she had shown she could read the first six charts very rapidly and asked her, "Do you want to learn how to write?" She said, "Yes, please." So I wrote the words she had just learned, took the letters out, and taught her how to write those, which she did fairly well.

Her name was fairly simple; it was something like Menama, having only the letters "e" and "a," and "m" and "n," which were easy to learn. I asked her after a while when she had filled the blackboard with the letters, "Do you want to learn how to write your name?" "Oh," she said, "yes, please teach me how to

write my name." I wrote it for her on the blackboard; and then she started to write, and she stayed for three hours by that blackboard writing her name.

Her friend, an Indonesian woman who was learning how to teach others, would wipe it off and she'd start over again. When it was time for her to go home for lunch she didn't want to go. She ran over to the other illiterates with whom she had sat, and she pulled one of them over to the blackboard filled with her name and said: "Come and see . . . that's me . . . that's me, that's me." For her this was the first time that a nobody had become a somebody.

HOW does Laubach make the first steps so easy? Most adult illiterates in the world are rural people. That means that their powers of observation are keen. They can foretell changes in the weather from the cloud formations and winds, know by external signs and behavior if their work animals are sick or threatened, read tracks and footprints in the sand or jungle.

What bothers them with printed materials is that they cannot remember at first what sounds the symbols stand for. If there were some sort of a memory aid, a "hook" on which to hang *sound and symbol* they would catch on quickly. This is the way Dr. Laubach solved the problem. You can try it out yourself with friends and children and see how easy it is to remember new signs. (See Figure 1.) The unknown letters are stylized forms of the Coptic alphabet in which Laubach made literacy lessons in 1947 in Ethiopia.

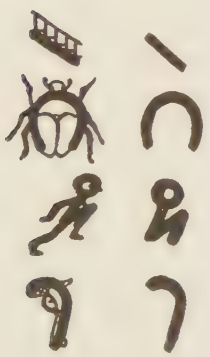


Figure 1

On the left there are four drawings of steps going up, a bug, a man running, a gun. On the right are simplified, shorthand-like symbols of the same objects. These are the Amharic letters for (1) "uh" like in "up"; (2) "buh" like in "bug"; (3) "ruh" like in "run"; (4) "guh" like in "gun." Let's read quickly the pictures in the first column; "up, bug, run, gun."

Now let's cover the first column with our hand and see whether we can read the symbols on the right: "uh, buh, ruh, guh." Now we'll cover all the drawings and write in Coptic script the English words:

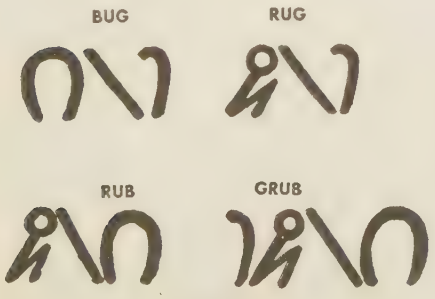


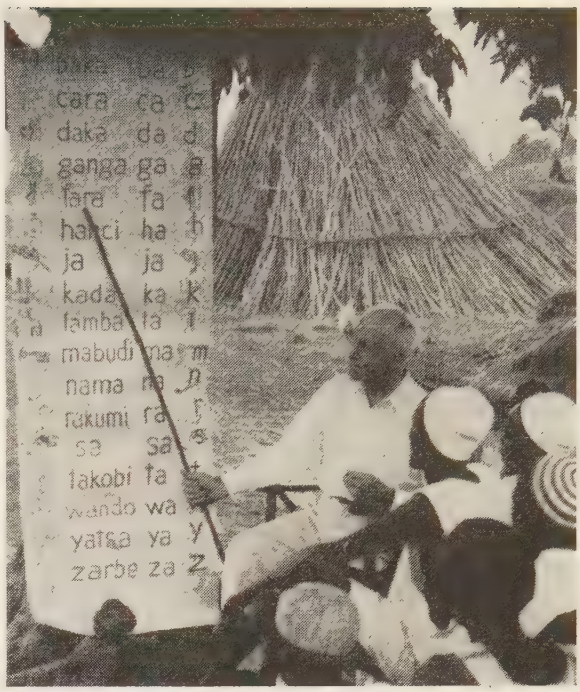
Figure 2

WHAT makes such lessons successful? Ingenuity in making good association pictures, realism, humor, and accuracy. Dr. Laubach's greatest helper in the development of these memory-through-association pictures has been the artist, Phillip Gray, of Boulder, Colorado, who has traveled and worked with him in the field for a number of years. Through long experience and intimate acquaintance with the ordinary peoples' lives Laubach has an eye for the significant things and events in peoples' lives. Gray has an unusual ability to devise simple but effective drawings in black and white, and in color, of the ideas to be put into peoples' minds.

Who decides which is the best picture for the lessons? The illiterates, of course. Every step in making the charts, in choosing the words, sentences and simple stories is tested by trying it out with men and women of different ages, occupations and abilities to learn. Only when they are satisfied that word and picture are just right and recognized immediately by everyone does the artist go ahead with the final drawings for the charts.

With good association pictures and simple but interesting stories the adult illiterate can finish a lesson in twenty minutes, a primer in ten days to two weeks.

Frank Laubach believes that if you are a true Christian you must share useful knowledge and skills with those who lack and sorely need them. His four-word command of EACH ONE TEACH ONE is known around the world.



—RNS Photo

Dr. Laubach is shown instructing an outdoor class near Zaria, Nigeria, during a tour of African countries. He says that millions of illiterates throughout the world have learned to read by using the phonetic method, and are now in need of Christian literature.

LEARNING to read is just the first step. The newly literates must have useful, interesting and inspiring reading matter available at a price they can afford to pay. Fortunately, Dr. Laubach is not only a good teacher; he is also a master at writing about the greatest and most important things in life in simple, natural language that the common man can understand. He is the author of a simplified version of the *Story of Jesus,* in twelve booklets which have been translated or adapted in more than forty languages. Right after finishing the primer the new readers continue with the first chapter of the *Story of Jesus* which is carefully graded, never more than ten new words to a chapter. Despite the simplicity of vocabulary, none of the beauty and emotional impact of this great story is lost.

For non-Christian readers, Dr. Laubach has produced a remarkable first reader entitled *Anand the Wise Man.* The Government of India, which asked for the services of the Laubach Team this year under the U. S. Point IV Program, accepted *Anand* as the model for the nationwide Community Development Plan in nine major language areas. The same type of reader thoroughly revised to meet local or national needs is used by new literates in Afghanistan and Malaya under the title *Hussein the Wise Man* and in Burma where it is called *U Sein the Wise Man.* Just look over some titles among the forty chapters:

3. Anand reads what vegetables to eat.
7. Anand reads how to protect the baby from flies.
19. Anand reads that rain washes away his rupees.
26. Anand teaches his wife to read.
29. Anand learns what to feed a baby.
30. Anand learns how to raise better chickens.
35. Anand reads about leprosy.
38. Anand reads about his government.
39. Anand cultivates his soul.

The motivating force behind Dr. Laubach's world mission is found in John 8: 32: "And ye shall know the truth, and the truth shall make you free." We believe that every Christian has the right and the obligation to seek the truth for himself in the Holy Gospels. A Christian church must therefore be a literate church. Laubach has shown the way to reach this goal.

The Committee on World Literacy and Christian Literature carries on the responsibility for follow-up and interdenominational cooperation to meet the needs for trained personnel, adequate literature, and assistance in production and distribution services. As a unit in the Division of Foreign Missions of the National Council of the Churches of Christ in the U. S. A., the Committee is in direct relations with 39 member boards and with eight Canadian missionary societies or boards.

Atlantic Christian College
Wilson, North Carolina

ONE feature of the opening of the fifty-first session of Atlantic Christian College was the dedication of the new pipe organ, with Robert Noehren, organist of the University of Michigan, presenting a musical program. Principal speaker of the fiftieth anniversary convocation was Dr. James M. Moudy of Durham, who assumes his responsibilities as Dean in February.

The college opened with the largest enrollment since the peak year of 1947. The increase over last year was approximately 24 per cent, which is contrary to a national trend of the decline in college enrollment this year. In addition to the regular session, the evening school has enrolled 189 students.

The annual homecoming was held in October and featured a luncheon followed by an organ recital and a tour of the campus. A special homecoming service was held at First Christian Church, with the sermon by Dr. Cecil A. Jarman, minister of the church, and former acting president of the college.

Dr. L. L. Murray, dean of men and head of the Department of Elementary Education, was recently elected president of the Higher Education Association of Northeastern North Carolina. At the same meeting Mrs. Annie Morris Joyner, a senior of the college, was elected president of the district Future Teachers' Association, and Miss Lois Moore, another senior, was elected secretary.

Chapman College
Los Angeles, California

Recent guests included Mr. and Mrs. Joseph Whitmer, home on furlough from the Belgian Congo; William D. Hall, missionary at Mungeli; and Dr. James Gray, Principal of Overdale College, Birmingham, England. Dr. Gray is currently in the United States visiting educational institutions of Disciples of Christ.

President George N. Reeves was a recent speaker at the Arizona State Convention.

The Society for the Preservation of Barbershop Quartet Singing in America, Inc., presented a Variety Show headlining Liberace, who is rated as the leading TV performer of the year. Proceeds of the show went to the Chapman College Scholarship Fund.

On October 31 Dr. M. Owen Kellison retired as Provost of the College. He and Mrs. Kellison plan to hold some evangelistic meetings in Oklahoma and Louisiana, and to visit their daughters in Texas.

Shirley T. Davidson has resigned as Comptroller to re-enter the engineering profession.

Bethany College
Bethany, West Virginia

Fourteen students from foreign countries are enrolled here for the current academic year. They include students from Greece, Iran, Ukraine, Caroline Islands, England, France, Germany and Korea. One of the students, Chawl Whan Kim of Korea, is past-president of the Students Culture Club of Korea. He acted as an interpreter for the United States Army during the first sixteen months of the Korean War.

John C. Parsons, Des Moines, Iowa, has been appointed assistant director of admissions. He is a graduate of Carleton College and has done graduate work at Boston University School of Public Relations and Communications.

The College of the Bible
Lexington, Kentucky

Dr. Myron T. Hopper was one of the Disciple representatives at the conference on the Preparation of Missionaries and Foreign Students in Religious Education, sponsored by the World Council of Christian Education and Sunday School Association, together with the Committee on Missionary Personnel of the Division of Foreign Missions of the National Council of Churches. The conference was held in Schwenksville, Penn., in October. Dr. Hopper is professor of religious education and acting dean of the college.

Eureka College
Eureka, Illinois

Eureka College reports an increase in enrollment for the current year, with a 32 per cent larger entering class.

The annual homecoming was held in October, featuring the church service at the Eureka church, together with a football game and a homecoming play.

School of Religion
Butler University
Indianapolis, Indiana

The School of Religion presented Dr. Perry E. Gresham, minister, Central-Woodward Church, Detroit, Mich., in the preaching lectureship in October. Dr. Gresham gave five lectures which were enthusiastically received by students and faculty, and by ministers of the city and state.

Faculty members spoke in twenty-one services celebrating the Revised Standard Version of the Bible. Approximately 9,000 people were in attendance. Two chapel services were devoted to the new Bible.

Texas Christian University
Fort Worth, Texas

Mrs. Stella Jennings, 28-year-old widow and mother of seven children, the two youngest of whom are twins, has enrolled in Texas Christian University as a freshman, starting her plan to become a certified public accountant. In addition to home and university responsibilities, she carries two part-time jobs on the outside.

Dr. Colby D. Hall, professor of church history in Brite College of the Bible and dean emeritus, taught a class in New Testament in the Leadership Training School at First Christian Church, Little Rock, Ark., during October.

The annual TCU homecoming was held late in October and early November. The traditional parade was held in Fort Worth on Saturday morning, following a bonfire celebration the night before. The homecoming football game was with Baylor University. An annual homecoming play was presented in the Little Theatre. The celebration was concluded with church service on Sunday morning.

Illinois Disciples' Foundation To Have a New Home

The building sketched here will house a library, chapel, lounge, recreation room, classrooms, and offices for the Illinois Disciples' Foundation which works with the students at the University of Illinois, at Champaign. Ground was broken on October 12.

Phillips University
Enid, Oklahoma

Thirty-eight people registered for the Town and Country Church Institute held on the campus during the summer. The State Society of Oklahoma and Kansas, The United Christian Missionary Society, and Phillips University provided scholarships for a number of ministers from three states.

Phillips University presents a new magazine edited by the Bible College faculty and called *The Word*.

Principal James Gray of Overdale College was the guest on the campus during October, spending four days in lecture and personal conference.

Dean Stephen J. England has devoted time since his return from the Conference on Faith and Order at Lund, Sweden, to addresses on the conference and also in connection with the release of the Revised Standard Version of the Bible.

The University reports a full school for this year. The enrollment is up nearly 5 per cent over last year, but with a 10 per cent increase in new students. The Bible College has registered more than 400 students who are preparing for the ministry, religious education, or missionary service.

Hiram College
Hiram, Ohio

Hiram College reports an enrollment of 460, of whom 152 are freshmen. The faculty-student committee on religious life has developed its plans for the year and will cooperate with the Hiram Student Fellowship, the Chi Alpha organization, and the Y groups on the campus in the continuation of a significant program.

In connection with the homecoming in October, a conference was conducted for the graduates of Hiram College in the medical profession, as well as for the premedical students on the campus.

A conference on The Nature and Work of the Church was held during the latter days of November, coinciding with the visit of Dr. James Gray of Overdale College. Dr. Walter M. Horton of Oberlin Graduate School of Theology, Dr. Edgar DeWitt Jones, pastor emeritus of Central-Woodward Christian Church, Dr. Perry E. Gresham, pastor of the church, Dr. Myron T. Hopper, Dean of The College of the Bible, Lexington, Dean O. L. Shelton, School of Religion, Butler University, and Dr. John L. Davis, professor of English at Hiram College, were among the speakers.

Butler University
Indianapolis, Indiana

Dr. Lyle M. Spencer, president of Science Research Associates, Chicago, was the headliner at the University's educational workshop during the summer. Two hours credit was granted to students.

After thirty-one years of directing the College of Pharmacy, Dr. Edward H. Niles retires as dean; Dr. Carl L. Kaufman succeeds him. Dr. Niles becomes dean emeritus. His life-long dream came to reality with the dedication of the new $1,000,000 pharmacy building on the campus.

Jordan College of Music, Butler University, in the 1952-53 Jordan Orchestra, is featuring Marjorie Lawrence, dramatic soprano of the Metropolitan Opera Company; Ozan Marsh, head of the piano department of Jordan; Joseph Victor Laderoute of the Jordan voice department; and outstanding young students.

Hiram Students Go to Church

At Hiram College there is a tradition that the college conduct a special Sunday morning service for the students the first Sunday after their fall arrival. This year Dr. John L. Davis had charge and President Paul H. Fall preached on the subject "Running Away." Faculty members and seniors attended in cap and gown. On the two succeeding Sundays, students were invited to take "student membership" in the church.

Northwest Christian College
Eugene, Oregon

In anticipation of the International Convention in Portland, a large chorus is being trained under the direction of Professor Maud Woodyard. Mrs. Woodyard is the daughter of a pioneer Oregon evangelist who helped to establish many of the congregations which will be visited by many persons who attend the International Convention Assembly.

Principal James Gray, right, of Overdale College, visited Northwest Christian College during September. He spoke several times in First Christian Church to the students and residents of Eugene. President Ross J. Griffeth, left, is introducing the guest as he began the first of his series of lectures on "Tradition and Scripture."

Transylvania College
Lexington, Kentucky

During the summer a workshop in religious education was offered as a service to the Protestant churches of Kentucky, where a student could earn two quarter hours college credit. It was designed to give practical experience in the organization and operation of the church school at various age levels. A laboratory school was set up in Central Christian Church, Lexington. The program was under the direction of Gentry Shelton, minister of music and education of Central Church, and Mrs. James B. McEuen of the church staff.

Disciples Foundation
Vanderbilt University
Nashville, Tennessee

The Disciples House has inaugurated at the Vanderbilt School of Religion a series of lectures on Disciple polity. The lectures are given the first Wednesday evening of each month during the regular school year. Disciple students enrolled in the School of Religion are required to attend and other students are invited. Academic credit is given for the course. Lecturers include Dr. Roger T. Nooe, Frank Drowota, Garnett Day, William West, Alex Mooty, James Kelly, Jr., Dr. G. Curtis Jones, and George D. West.

A student government organization was started among the residents of Disciples House this fall.

Dr. J. Philip Hyatt, professor of Old Testament and a director of the Disciples House, is on leave of absence this year on a Ford Foundation grant.

WORLD CALL NEWS ROOM

PLANS are progressing toward the formation of a World Christian Women's Fellowship of Disciples of Christ. An interim committee named at the World Convention in Melbourne, Australia, last August includes the following members: Mrs. W. F. Nankivell, Australia; Mrs. Arthur Botting, New Zealand; Mrs. Fay Livengood, India; Mrs. Arthur Montgomery, England; Mrs. E. V. Lemon, Canada; and Miss Jessie M. Trout, United States of America.

Two projects will be undertaken by the committee at once. The first is the publication of a newsletter, with information from and about women's groups around the world. Mrs. Nankivell will serve as editor of this newsletter.

The second project concerns the choice of prayer topics which will be submitted to women's groups of all countries with the hope that they will be used as widely as possible. Mrs. Botting and Mrs. Livengood have assumed responsibility for choosing and distributing the prayer topics.

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Ross J. Allen, who has served as general representative of the Board of Church Extension of Disciples of Christ since June, 1949, has resigned to become executive secretary of the North Carolina Missionary Society, succeeding Charles C. Ware.

Born near Markle, Ind., Mr. Allen grew up in Montana and graduated from Spokane University, Wash. He has served pastorates in Washington, Montana and Colorado; was state secretary of Montana for seven years and served as a chaplain in the army during World War II.

During his three and a half years with the Board of Church Extension, in addition to regular field work Mr. Allen has given considerable time to the annuity program, assisted many churches in dedications and fund raising campaigns, and has given effective leadership in the emphasis on stewardship among the younger churches.

Mr. Allen will begin his new work Jan. 1, 1953.

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Miss Lela Taylor and her mother, who have been living in Barry, Ill., for several years, are now residing in Columbia, Mo., at the Lenoir Home. Miss Taylor served with the United Society as executive secretary of Latin America from 1925 until 1940; also as vice-president of the Society from 1932 to 1940.

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New faculty members at Southern Christian Institute, Edwards, Miss., this year include Vaughn Anderson, Iowa, social science; John M. Bates, West Virginia, shop; David Stewart, Kansas, English and speech; and Miss Bernice Gilliam, West Virginia, dietician.

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Nine hundred and thirty-six new converts were baptized in September during the semi-annual ingathering in the back country near the Disciple mission station at Mondombe in the Belgian Congo, according to a report made by Spencer Austin, executive secretary of the department of resources of The United Christian Missionary Society.

Mr. Austin, who took part in the itineration during a visit to the Congo on his way home from the World Convention in Melbourne, officiated at the baptisms, assisted by Ned Roberts, Disciple missionary stationed at Mondombe, Pastor 'Ntonge of the Mondombe church, and other native evangelists.

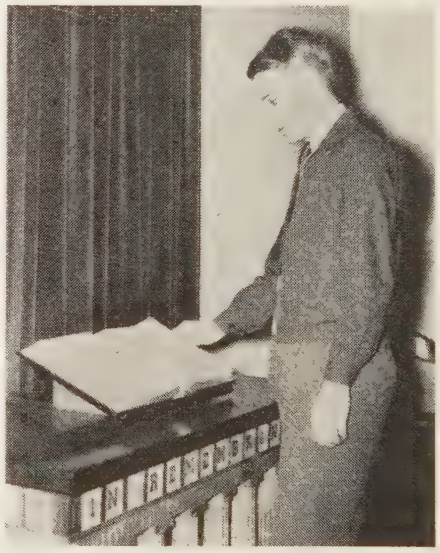
Each convert had received a minimum of six months instruction in the Christian faith before being baptized.

Miss Jessie M. Trout, executive secretary of the department of the Christian Women's Fellowship and vice-president of the United Society, has taken over the duties of president in the absence of A. Dale Fiers.

Dr. Fiers is beginning the third month of his first official tour of mission fields. He is visiting the Belgian Congo from Nov. 13 to Dec. 11, and then will go by way of Egypt and Israel to India, returning to Indianapolis Jan. 21, 1953.

Virgil A. Sly, chairman of the division of foreign missions of the United Society, accompanied Dr. Fiers to Africa. Dr. Sly plans to return on Dec. 24.

Miss Trout returned in October from a tour of foreign mission fields. She attended the World Convention of Disciples of Christ in Australia and then returned by way of mission stations in the Orient.



Maximilian von Heyl, associate pastor at Wiesbaden, Germany, looks at the Bible in Graham Chapel, Missions Building, during a recent visit to Indianapolis. Pastor von Heyl is attending Hartford Theological Seminary, a graduate school, through scholarship funds. He was trained in the universities of Heidelberg and Tubingen, and the seminary at Herborn.

Material Aid Shipped to Distressed Peoples

Mrs. Emma Lanigan sorts and packs material aid for India at Missions Building. Mrs. Lanigan, a member of Englewood Church, Indianapolis, helps when sufficient gifts are received from Disciples. Items still are needed. Used clothing for all ages, shoes, bed linens, baby boxes, toys, feed sacks and towels and wash cloths may be donated through the Social Welfare Department of The United Christian Missionary Society.

Missionary Register

Departing for the Field:

Miss Jane Davis sailed Oct. 16 for Belgium.

Mr. and Mrs. Freeman Redding, newly appointed lay workers, left in November for Jamaica.

Arriving from the Field:

Mr. and Mrs. David A. Byerlee and Miss Hattie Mitchell arrived in the States from the Belgian Congo, Oct. 19.

George Smedley arrived on regular furlough from Paraguay in November, joining Mrs. Smedley who came home earlier because of poor health.

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Gwendolyn Barrow Gutierrez has resigned as director of Christian education at All Peoples Christian Church and Community Center, Los Angeles, Cal. She began her service in 1948, just after her graduation from Texas Christian University.

Prall Street Project— an Educational Experiment

Photographs by Al Graves

This little kindergarten girl is pretending that she is getting ready to go to church. The College of the Bible students teaching in the Prall Street Project relate the child's world of play to Christian living. While playing they learn lessons of happy living at home with family and friends.

SOMETHING big has been happening in a small Kentucky Negro church since March, 1951. The Prall Street Christian Church in Lexington has been the center of a unique experiment in religious education for students in The College of the Bible.

The "Prall Street Project"—as it is labeled by students—began two years ago at the suggestion of Miss Harriett Hardy, who has since become Mrs. Harvey Comer.

Members of the Prall Street Church invited Mrs. Comer to speak to the children of the congregation in her capacity as Kentucky state children's worker. A full schedule prevented her from accepting the invitation, but she had a proposal to make.

Mrs. Comer's suggestion and how it has been developed is the story Disciples are talking about.

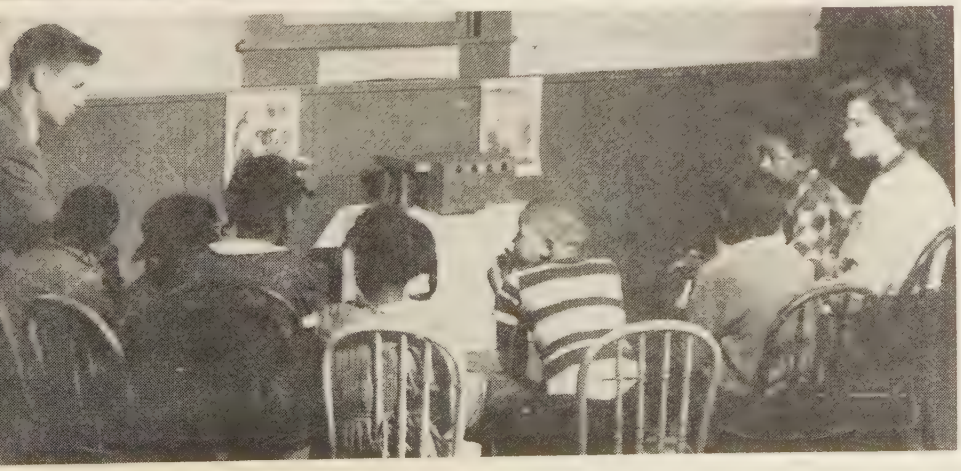
At the time members of the Prall Street Church wrote for educational assistance, a group of religious education students at The College of the Bible were following Mrs. Comer across Kentucky, observing methods and techniques in teaching.

Why couldn't these students have the opportunity of conducting their own experimental classes? Why couldn't they "adopt" Prall Street youngsters and make the church a headquarters for religious education "in-service" training?

So it was that The College of the Bible found a means of serving the children of the congregation as well as giving students the valuable experience they would need.

Left: An education student at The College of the Bible instructs a pair as they try to build a Jewish home like that in which Jesus lived when he was a boy.

Below: Older children discuss the day's lesson around a display that illustrates it.



BEFORE the spring of 1951 was gone, enthusiastic children and equally enthusiastic C. O. B. students were making a beehive out of the battered little one-room church.

Classes were arranged for Saturdays and Mondays, two days that are free for the seminary students. A committee was organized with Miss Patricia Clark as project chairman. The wheels of a modern week-day religious education program were set into motion.

Only a handful of children came for the first meeting, but the group grew week by week. By the time school closed, attendance had reached a level that led toward optimistic planning.

At the outset of the project only children 6 to 9 years of age were enrolled; but before many weeks had passed, it became apparent that some plans would have to be made for the kindergarten children who insisted on coming. So a second class was organized to provide creative activity for the pre-school youngsters.

Later on a need for activities for older children was recognized. A class for children 9 years old and over was organized to meet on Saturday afternoons.

AS it is functioning now, the Prall Street Project is providing an invaluable service to the community as well as training future youth workers.

The children now have something to keep their minds and hands busy. They are learning, and they are discovering early in life that their church is a happy, joyous place.

Often children of all ages gather at the church and join in worship, usually voicing

the prayer, "Thank you, God, for the happy time we have had at church."

Their old one-room church takes on a new appearance when the week-day classes begin. Pews are moved aside to give the children more space, and colorful pictures and decorations are placed on the plain walls.

The children become absorbed in their tasks and usually work and play until the workers are ready to shoo them out the door.

During one period in the year the kindergarten class might be setting up housekeeping, building with blocks, or painting. The primary children might be building a clay synagogue like that in which Jesus read the scriptures, or they might be making scrolls like those used by the Jews. The juniors might be making toys for a Christmas distribution, or learning hymns and their stories, or working in crafts.

Every attempt is made to keep the children occupied and happy during the brief periods they spend at the church. Thus the church becomes the center of the community—a symbol of warmth and friendliness for children who are underprivileged.

Students from The College of the Bible assemble in the pews of the Prall Street Church to evaluate the day's work. This portion of the schedule is important to the future religious educators who hope through experience to improve their techniques.

FOR the College of the Bible students, the project is functioning as a workshop in which they may try methods, experiment in techniques, and learn while serving.

The project is kept a model of good religious education, and new teachers are given their chance after they have observed its operation under more skilled hands. Discussion and criticism follow each session.

Students from the College of the Bible not only teach at the Prall Street Church but supply most of its finances as well. Membership is low and the income of the church would not be enough to carry expenses.

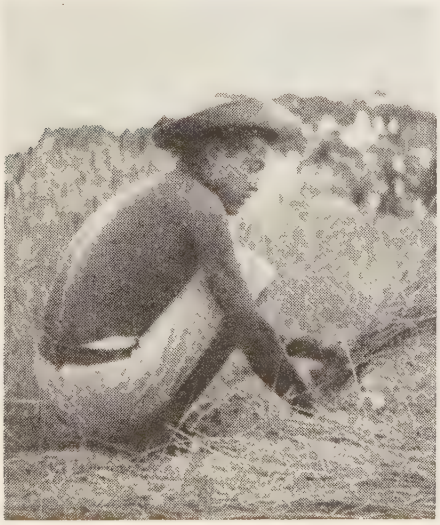
Kentucky Christian churches have been able to give some aid, and the Christian Board of Publication donates pictures and quarterlies. But C. O. B. students give the money to pay for coal, paper, paint, paste, chairs, and other necessities of the church. Regular collections among professors and students are channeled into the Prall Street Church.

The Prall Street Project is receiving its due attention among Christian educators. For it is an experiment that has worked effectively for both the pupils and the teachers.

Boys Are Learning Ethics

MOUNTAIN of Light Farm, Pabellon, Mexico, is maintained to prepare country boys of Mexico for the seminary or for more abundant life as farmers and laymen. After they finish the primary grades in the public school in Pabellon, they are taught on the farm. Their courses are many and varied. To the usual high school courses, Agriculture and Bible are added each year. Though not written into the schedule, Ethics is being taught every day—we hope!

Mexican boys could accomplish the task of cutting wheat much faster if only they had more modern equipment for this job.



The picture with this story may look like "Isaiah Cutting Wheat," but it is really "Isaiah Learning a Bit of Ethics." Some of the boys got into the habit of working lazily when working by the hour; then they would make a bargain for piece-work which they finished in a jiffy. The climax came when they did a six-hour job in an hour. Without saying anything, they quietly put away their tools and headed for the basketball court.

Off the record there was considerable gloating. When the wheat was ready to harvest, the boys were given the work at the customary rate for a day's wage—*to be cut with a sickle.*

The wheat must have been unusually thick and heavy, because even the men in the neighborhood were unable to finish a patch in a ten-hour day. The field did yield about 35 bushels to the acre, but Byron Spice, who was in charge of the boys, said nothing. Officially, the boys said nothing either, although they did avail themselves of the democratic right to gripe.

After a quiet supper they wearily returned to the field and cut wheat by moonlight until one o'clock. In the cool serenity of midnight they got their second wind and finished their task singing and helping one another so that they could all come in together.

The boys may forget what was said in class on the ethics of work, but it will be some time before the boys of Mountain of Light Farm forget their long day's work in the wheat field.

—MRS. ELLA KEPPLE

Pabellon, Ags., Mexico

Christmas

Snow, holly wreaths, candles,
Mystery, secrets, gifts

Songs, plays, poems, music,
Church and community programs

Alluring shop windows,
Beautifully lighted trees

Carols, adoration, peace,
A star, the Babe, good will to all.

May the eager, expectant spirit of childhood possess you
As you seek to understand more clearly His Way for you,
May the resourceful spirit of youth guide you
As you share with His fellowmen,
May the thoughtful spirit of maturity strengthen you
As you join with others to work in His Kingdom
That you may indeed have fellowship with the Prince of Peace!

—MAYBLE M. EPP

Women and WORLD HIGHWAYS

Your Dollars—Your Ambassadors

DID you participate in the Ecumenical Register of Protestant church women in 1950-51? If so, do you know that your ambassadors are weaving bonds of fellowship between Christian women of many lands, bearing messages of good will, sharing insights and skills, entering into ventures of faith that promise rich dividends for the Christian movement, both in the lands to which they go and those from which they come?

The complete Ecumenical Register of one million dollars was not reached—the more shame to us that in all the land we could not find one million Protestant women who were willing to "stand up and be counted"! However, a substantial fund has made possible a number of projects that have expressed Christian concerns of American church women and have given witness to their desire to unite in practical service. None of these significant projects has been more far-reaching in possibilities for strengthening the Christian fellowship and enriching the world-wide church than the provision for the interchange of Christian women leaders among many countries.

A Venture of Ecumenical Sharing

These women are your ambassadors. Some of them are American women, sent out by the General Department of United Church Women alone or in cooperation with other agencies. Others are women from various countries whose going has been made possible through gifts from the Ecumenical Register Fund to the World Council of Churches and the International Missionary Council. All represent you in this thrilling new venture of united witness and ecumenical sharing.

During the summer of 1952, a number of the women from fourteen countries who were delegates to the world missions conference at Willingen, Germany, had that opportunity because of a gift from the Register Fund to the International Missionary Council. These were women from the younger churches. The Department of United Church Women also sent to the Willingen Conference Mrs. James M. Evans, its director of Christian World Missions and the World Day of Prayer. Following the conference, Mrs. Evans visited a number of leaders of women's groups in the churches of Europe, sharing problems and methods of work, and assuring them of the Christian love and concern of women in the American churches.

Disciples Represent Protestant Women

Our own Mossie Wyker, president of United Church Women, participated in the meeting of the Commission on Women's Work of the World Council of Churches in Oxford, England, in early September. The work of this commission, related largely to a study of the service and status of women in the churches, is fraught with great significance for church women throughout the world.

As Disciples we have a special pride and interest in another of these ambassadors who is now in the midst of a long and exciting assignment. Rosa Page Welch left America in August for an eight-months' term of service which will take her around the world, with visits of varied lengths in many countries. Under the joint auspices of the United Church Women, Presbyterians, American Baptists, and our own brotherhood, Mrs. Welch is visiting Japan, Philippines, Thailand, India, Pakistan, Lebanon, the Belgian Congo, and French Cameroun, returning by way of Europe. *(See page 21)*

Mrs. Welch will be a messenger of good will and a sharer of Christian faith and experience in the missions and churches of the various communions in each country; she will give of her gift of song wherever she goes. In Thailand her mission includes institutes on church music; in India, with Miss Margaret Flory of the Presbyterian Church who will join her there, she will lead in a series of religious emphasis weeks in women's colleges; in Africa she will be in a school for church music.

Ambassador from Asia to Asians

Another ecumenical ambassador is Mrs. Rajah B. Manikam of Madras, India. Funds from United Church Women are making it possible for Mrs. Manikam, an outstanding Christian leader, to accompany her husband, East Asia secretary for the International Missionary Council, on a journey to the Near and Far East. Mrs. Manikam will work with women's groups in countries from India and Pakistan to Japan and the Philippines, sharing with them in ways in which only a fellow Asian can, but in a very real sense representing all Christian women. It is hoped that Mrs. Manikam may attend the 1953 Assembly of United Church Women, thus completing the circle of fellowship as she makes her contribution to the women of the churches in America.

Plans are under way to bring to the meeting of the World Council of Churches in Evanston in 1954 representative women of the younger churches. The Register Fund will help to make this possible.

A Two-Way Street

The increasing interchange of leadership among the churches of the world is one of the promising developments of our day in the ecumenical church. No longer can "missions" be thought of as the traffic of "sending" and "receiving" churches at the respective ends of a one-way street. Christians in every country have a contribution to cast into the common treasury of the world-wide church. Those who visit lands other than their own go both to learn and to give. It is good to know that Christian women are having a part in this fellowship of sharing.

Woman's Day

December 7, 1952

Theme: "A New Sense of Mission"

Every Christian—a missionary.
Every church—a mission.
Every land—a mission field.

An opportunity for women to help their churches make this commitment in 1952.

Two New Publications for Women

REFERENCE was made on this page last month to the new publication of the General Department of United Church Women for its Christian Woman's Action Program for World Peace. That publication entitled *Toward Lasting Peace** is now in hand. Its roster of authors is a distinguished one: Georgia Harkness, Mrs. Douglas Horton, Marian Anderson, Pauline Frederick, Mrs. Raymond Sayre, Margaret Chase Smith, Anna Lord Strauss, and others. Each devotes a chapter to the contribution which women can make to peace in the particular area of life where the writer's major interest lies. Each has a significant message. The 64-page booklet is set up as a study manual, with questions for use in a group, but many women will want it for their own personal reading.

*O Worship the Lord** is the title of a booklet of four worship services, prepared by Dr. Georgia Harkness especially for women's groups, but equally well suited for any church occasion. The services are deeply devotional. The titles indicate their themes: Righteousness Exalts a Nation, This is My Father's World, The Life Abundant, and The Day is Ended.

"The Church (and the Christian) has . . . a missionary task in every area of human life and thought . . . to claim it for Christ and proclaim His kingly rule over all things . . . there is no moment of time, however dark, no situation, however hopeless, which does not offer an opportunity to the Church to fulfill its mission and a call to the Christian to bear a missionary witness." *(Willingen)*

*Available from The United Christian Missionary Society at 75 cents and 20 cents, respectively.

WORLD CALL

Echoes From Everywhere

Famous-Name Cast Bells

SCHULMERICH Carillons, Inc., of Sellersville, Pennsylvania, the firm which revolutionized bell music by utilizing man's recently acquired knowledge of electronics, recently announced it is prepared to supply cast bells by one of the most famous bell founders of Europe.

George J. Schulmerich, president of Schulmerich Carillons said, "Through electronics we have succeeded in bringing the finest bell music within the reach of churches and other institutions which could not afford cast bells. We realize, however, that cast bells have a traditional and sentimental appeal to many persons. For this reason we are happy to act as sole representatives in the United States of The Sons of Georges Paccard, Annecy-Le-Vieux, France, a name honored by all lovers of bell music for more than 150 years. This firm, founded in 1796 and passed down from father to son for six generations, has produced some of the most famous carillons in Europe.

"Notable among these are the Basilica of Les Trois Ave Maria, Blois, France, a carillon of 50 bells, and the Sanctuary of Mas Rillier, a carillon of 52 bells.

"Cast bells by The Sons of Georges Paccard also are known and heard in every corner of the world—in Africa, Asia, North America, South America and Europe," he added.

Filipino Youth Continue Education

Sixteen young people from our high school in Kabugao have gone on to further their education at the college level. Many of them have gone with little more than a faith and a prayer. Faith that if they are willing to work they can find work; with a prayer that, after four or more years of training, they can return to Apayao as ministers, teachers, doctors, nurses, or in other types of needed leadership.

We have also watched and rejoiced as our sixteen young people of Apayao returned to the Christian Training School in Vigan to complete their third and last year of training leading to graduation when they, too, can come back and be better qualified leaders in the church and community life. All of them are young Christians with a consecration and willingness to serve, which is inspiring.

With the first year of service in the Philippines gone, we face the future with a new understanding and faith that the Christian message is needed here, and that with prayer and hard work the Christian way will become known.

—Lynn and Lillian Keyes

Baguio, Philippines

First Convert in Mungeli, India, Dies

ON September 28, 1952, Sonarin Bai, wife of Dr. Hira Lal of Mungeli, M. P., India, found release from a long period of sickness and suffering. Her body was buried in Christian Cemetery the following day.

Sonarin Bai was the first convert in the Mungeli area, baptized by G. W. Jackson in January, 1891. The boy Hira Lal was also wanting to be baptized but his family held him back until August of that year. Later these two young people were married.

To them were born four girls and one boy; three girls survive the mother. There are sixteen grandchildren and four great-grandchildren, but the greater part of the Christian community in Mungeli like to claim some relationship with this beloved couple. Their influence has been incalculable in the bringing in of hundreds of men and women into the kingdom of our Lord and Master.

This is Dr. Hira Lal's 59th year of Christian witness. He goes to the Mungeli hospital each morning and talks with the patients and their attendants about Christ and what He can do for them. Through the services of Hira Lal, the church has touched the lives of thousands of people of India.

Dr. and Mrs. Hira Lal

—Leta May Brown

Peace-time Chaplaincy In Europe Is Different

I should like to commend the work of Chaplain (Lt. Col.) Carl Ledbetter at Augsburg, and Chaplain (Capt.) William J. Cooper at Munich. I had ample opportunity to see the inner workings of their programs.

Chaplain Ledbetter has the nearest thing to a congregational fellowship such as we have at home that I have seen. Officers and men, families, civilian employees, all gathered for a pot-luck supper—125 of them. Their "home missions" or "social service" program is amazing. A dozen projects are under way to serve the Augsburg community, as well as themselves.

Chaplain Cooper has a triple job. He teaches "Citizenship and Morality" at the Seventh Army NCM Academy, thereby touching all the leading non-commissioned men in the Seventh Army, in the course of time, as they are sent to Munich for six weeks special study. He has his own chapel and works with the permanent staff of the Academy. Then he has organized a congregation downtown, in St. Luke's Church, for Americans not attached elsewhere. Seventy-five were there the Sunday I preached.

My impression was that many of our other Disciple chaplains are equally busy. Peace-time chaplaincy in Europe is quite a different matter than war-time.

—Howard E. Short

Celigny, Switzerland

Religious Life At Jarvis College

An interdenominational faculty and student body make the religious life of the college both inclusive and stimulating. Chapel services are held twice each week. They are conducted under the supervision of the Director of Religious Life, Walter Bingham.

What a Boy Is Trying to Do

It's a pretty good plan
not to judge them
too harshly
on the basis
of what they have done.

Better try to find out
what they were
trying to do.

Mrs. Hardlick next door
gave her boy Jimmy
a terrific trouncing
yesterday because
he broke her
step ladder and
fell into the
dahlias.

It was too bad
that she had to
lose her temper
—and her dahlias—
but young Jimmy
was trying to put
a tiny bird
back into the nest
from which it
had fallen.

His finest nature
was at work—
and he got whipped
for it.

Maybe we'd better
try to find out
what a youngster
is *trying to do*
before we get
too upset over
what he actually does.
Tryin' is important too!

—Walter MacPeek

Grand Rapids, Michigan

New School Year Begins At Hazel Green Academy

In spite of a drought period at the beginning of the season, the crops were quite abundant, providing hay, silage and corn enough to care for our dairy and beef herds during the winter months. School boys remaining on the campus during the summer were most helpful in gathering and storing these crops.

In addition to three young people's conferences held on the campus during the summer, the annual homecoming was held in August. This was a happy occasion when the class of 1902 celebrated its fiftieth anniversary.

Stephen Sample and E. O. Taulbee, both now living in Texas, were presented with Kentucky Colonel's Commissions by state Senator William J. Sample, also a Hazel Green Academy alumnus. The growing strength and helpfulness of this organization is a constant source of satisfaction to the Academy. Several work scholarships were presented by the group. The Nancy Ringo Student Loan Fund (in memory of her mother) was initiated by Mrs. William A. Keller, an alumna now residing in California.

Just under 100 boys and girls are enrolled for the 1952-53 semester. Both dormitories are filled to capacity and some 33 work scholarships have been granted. Not only do our young people need the help that these scholarships bring them, but the school needs the services of the boys and girls in carrying on much of the routine work that must be done.

—Academy News Letter
Hazel Green, Kentucky

In Memoriam

Mrs. Effie C. Frazee, Aug. 15, 1952, Harrisonville, Mo. Member of the Christian church more than 60 years, and woman's work secretary many years. Faithful teaching in the Sunday school led many pupils to accept Christ.

Mrs. Annie Dowd Jacobs, Jan. 21, 1952, Bexley, Ohio. A devout member of the McArthur Christian Church since early girlhood, and a loyal member of the missionary society. Missions was one of her greatest interests. A loyal, faithful, Christian friend. Age 82.

Mrs. Mable Clare Timmons, Sept. 24, 1952, Aberdeen, S. D. She became a member of the Bethany Christian Church in 1917 by transfer of membership, and has been greatly interested in missions. A memorial to her will be sent to the mission work in Africa.

Mrs. Harvey Baker Smith, Mar. 10, 1952, Marshall, Mo. She was president of the national group of ministers' wives during First World Convention in Washington, D. C. A singer of rare graciousness, a loyal wife, and one devoted to the plea of her church for the unity of all Christians.

Mrs. Frances Burch Wilson, July 29, 1952, Covington, Ky. Faithful, beloved member of First Christian Church 48 years. Her contribution to the Christian cause continues through the lives of the many who were members of the Sunday school classes she taught and who are now active church leaders. Her official positions of leadership were many.

Mrs. S. F. Van Billiard, Sept. 16, 1952, Portland, Ore. Deaconess in the Kern Park Church and formerly chairman of church's welfare work. A consecrated Christian, she was always ready and anxious to help those in need. She was a member of the women's work group at least 30 years.

Mrs. Laura Yost, Aug. 15, 1952, Long Beach, Cal. Member of the North Long Beach Christian Church, coming from the Huntington Beach Church. Age 77, she was always found in church when health permitted. Missionary work was of great interest to her.

Missionary Worship Service

Theme: *Are You Awake?*

January

It is Full Time to Wake from Sleep

Call to Worship:

Awake up, my glory; awake, psaltery and harp:
I myself will awake early.
I will praise thee, O Lord, among the people:
I will sing unto thee among the nations.
For thy mercy is great unto the heavens,
And thy truth unto the clouds.
Be thou exalted, O God, above the heavens;
Let thy glory be above all the earth.
—*Ps. 57:8-11*

Hymn: "When Morning Gilds the Skies" *(Christian Worship: A Hymnal,* 135)

Scripture: Love does no wrong to a neighbor; therefore love is the fulfilling of the law.

Besides this you know what hour it is, how it is full time now for you to wake from sleep. For salvation is nearer to us now than when we first believed; the night is far gone, the day is at hand. Let us then cast off the works of darkness, and put on the armor of light.—*Rom. 13:10-12*

The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined.—*Is. 9:2*

Meditation: It is the Lord's Day at our mission station of Monieka in the Belgian Congo. The Christians are awake with the first light of dawn. They are gathered in the church, where a group is receiving the final preparation for baptism. We hear them singing as they pass out of the low brick church and down the palm-lined path. As we walk with them down the bank to the river's edge, they give us their morning greeting, "Are you awake?" And we answer, "Yes. Are you awake?"

The river is dark and still, but its color changes as the sun comes up behind the forest wall of green, and sky and clouds are reflected on its surface. We see an early fisherman near the farther shore in his small dug-out canoe, and overhead a "flying canoe," or airplane, carrying the mail to the Provincial Capital.

As the noise of the plane dies away, the "new Africa" seems to recede and the peculiar stillness of the African forest settles over us. All heads are bowed as the venerable old pastor lifts his hand for silence and prays, "Our Father, we thank you for waking us this morning. We were asleep like the dead, but in your love we awoke. Be with us through the day as through the night. As these are buried in baptism, may they rise to walk in newness of life. In the name of Jesus. Amen."

The younger pastor and a district evangelist join the old pastor as he steps down into the water. Those who have just confessed their Lord go down to them in turn, as the crowd on shore sings, "O Day of Gladness on Which I Accepted Jesus."

When all have been baptized, families and friends grasp their hands warmly, giving them words of welcome and loving counsel for this new life they have chosen. Then together they return to the sanctuary for a service of worship and rejoicing.

As we linger a moment, a large steamer appears around the bend of the river, towing barges laden with foreign goods to tempt eager dark eyes. The fisherman's canoe is caught and tossed about on the waves of the receding ship. And we ponder again the plight of the African of today, tossed and torn between the old and the new. What of these new converts? Will they be strong to face the temptations of the cities that call them to big wages and fast living? Will any choose the sacrificial life of an evangelist in a rural village? How can American Christians strengthen them in this hour? Are we awake—to their need? to our opportunity?

Directed Prayer: Let us bow and enter quietly into spiritual fellowship with these Christians of Congo. Let us ask wisdom and inspiration for those whom we have sent to guide and teach them. Let us rededicate ourselves to the spreading of Christ's kingdom and his church universal and triumphant. As we prepare to make our offering, may we give to him and to his with open hands and hearts. Amen.

Offering and Missionary Benediction.

—Evelyn U. Pearson

For Adult Mission Study

Theme: *Africa*

JANUARY

The New Africa

LOECWAO? Are you awake? *O ya?* Have you come? Thus are we greeted as we enter upon our *safari* in the Belgian Congo. What a thrilling adventure awaits us! Imagine, six months of trekking through jungles, visiting mission stations, paddling down the Congo River in a dugout (canoe); watching missionaries preach, teach, heal; listening to Christian natives explain proverbs and stimulate our thinking; shopping in cities such as Coquilhatville and Leopoldville, stopping at the office of the Congo Protestant Council, headquarters of interdenominational cooperative work—and even flying to other parts of the continent to discover new developments in African countries south of the Sahara!

Since we shall be spending a great deal of time in Congo, where the major part of our Disciple work is carried on, it might be wise for us to master the pronunciation of the names of our mission stations.

We cannot hope to learn Lonkundo, but we can practice the names of the stations so that we need not be embarrassed when we arrive in Congo. Let's start with Bolenge, pronounced *Boh-lehn-geh.* Now try Mondombe - *Mohn - dohm-beh;* Lotumbe-*Loh-toom-beh;* Wema-*Way-muh;* Monieka-*Mohn-yay-kuh;* Ifumo-*Ee-foo-moh;* Bosobele *Boh-soh-bay-leh;* Kimpese - *Kim-peh-seh;* and (here's a French word for you) Coquilhatville-*Koh-kee-yut-vill.* (The missionaries all call this city *Coq*—pronounced *coke.)* Why not practice saying these names in your meetings, until every member can pronounce them without hesitation?

By all means make sure your worship chairman is aware of the worship services to accompany this study of Africa. They appear each month in WORLD CALL. Mrs. Ernest Pearson, former Disciple missionary to Congo, prepared the services, which are rich in African atmosphere. The general theme is taken from the African greeting, "Are you awake?" The picture on this page of the baptismal scene illustrates the first service.

Current Resource Materials

Don't miss the article on Africa in this issue by Dr. Emory Ross, a pioneer Disciple missionary and recognized authority on Africa. Dr. Ross projects the idea of Christianity as a "disruptive" force in Africa and discusses the responsibility this places upon Christian missions. Incidentally, Dr. Ross is the author of the basic study text, *African Heritage.* Be sure to read this enlightening book for background material.

Besides watching WORLD CALL, look in other periodicals which carry current news items about Africa. Almost every week *Time* and other news magazines carry articles related to recent developments. The daily newspapers headline events taking place today. Recently *The Christian Century* ran a series of articles on South Africa by Homer A. Jack.

Speaking of South Africa, be sure to read and discuss the little booklet by Oliver Powell entitled *Spotlight on South Africa.* Every world-minded citizen needs to be aware of the critical conditions existing today in that section of Africa. The kind of injustice that breeds revolution is widespread in the land—injustice in political, social, economic, and religious areas. The tales that come from South Africa predict a grim future. We need to pray for our fellow Christians through this trying experience.

Baptismal service at Monieka, Belgian Congo. This scene is described by Mrs. Pearson in the worship service for the January program.

—*Life* Photo

Disciples in South Africa

The Disciples of Christ carry on a small but increasingly important work in South Africa. Basil Holt, our representative there, recently visited America. He brought encouraging and significant reports concerning the responsibility our churches are assuming in South Africa.

Himself a native of South Africa, son of British missionaries, Mr. Holt supervises the work of our six Disciple churches in South Africa. When we consider that the churches at Johannesburg and Cape Town alone are a thousand miles apart, we begin to understand the tremendous task Mr. Holt has undertaken. Now each church boasts a building and a minister of its own. Two of these ministers are "local boys," two fine young men that the South African churches and The United Christian Missionary Society sponsored at Rhodes University. They were ordained in October, 1951. It is thrilling to witness the churches furnishing their own leadership. These churches, comprised mostly of people of British and Dutch descent, are located at Johannesburg, Cape Town, Germiston, Bohsburg, Benoni, and Brokpan.

A significant phase of the work in South Africa is in the realm of Christian unity and cooperation. Each year Mr. Holt, in cooperation with the Association for the Promotion of Christian Unity, sponsors the Peter Ainslie Lecture on Christian Unity. Formerly held at Rhodes University, the lecture will now rotate among four South African universities, thus enabling more people to attend. (One of the lecturers was Alan Paton, author of the best-selling novel, *Cry, the Beloved Country,* a must book for all interested in South African Conditions. Watch for the commercial movie of this book.)

Mr. Holt reports that plans are now under way for a conference of all Disciple churches south of the Equator, including the work of American, British and New Zealand missions in Congo, Nyasaland, Northern and Southern Rhodesia, and the Union of South Africa. This interracial conference will be held every four years, alternating between Johannesburg, South Africa, and Bulawayo, Southern Rhodesia.

Announcing: *I Saw Congo*

A new book by one of our missionaries is a signal event among Disciples. *I Saw Congo,* by E. R. Moon, has just come from press.

Out of the memories of his fifteen years in Congo, Mr. Moon describes vividly the land and its people. We see a mission station born in the primitive forest and a new faith taking root among the Congolese.

The book is attractively bound in green cloth stamped in silver, with artistic dust jacket. Line drawings of African life adorn the chapter headings. ($2.50, UCMS)

Youth and Missions

If Your Gift Is a Book*

As you make your Christmas list, you will be likely to write "book" beside several names. You may leave a blank space, intending to insert the name of a book later. If you read this page, you are likely to be the kind of person who would prefer to give a book which would inspire as well as amuse and please the reader. Here are some suggestions which may appeal.

Is it an older young person you are buying for? *Cry, the Beloved Country* (cloth binding, $3.00) may be your book. This unexcelled story of South Africa is one that will never be forgotten. Or buy the recording of the songs from the play *Lost in the Stars*, which was based on this novel.

If your youth has a serious interest in the Christian church in the world, give him *Forward Through the Ages* (cloth binding, $2.75; paper, $1.50). This brief masterpiece traces the growth of Christianity from New Testament times to our own day, supplying the complete picture which so many Christians desire but do not know just where to find.

Suggestions for Seniors

Are you buying for a senior high? Consider *Willow Hill,* the story of four seniors and their friends who changed things in their high school, creating an opinion which demanded fair treatment of members of a minority group. Not a dull page in this novel.

Jungles Ahead would be appreciated by most seniors. Six real-life stories about Africans show the problems that young people of Africa face. These vivid narratives are appealing as individual reading. The author, who spent ten years in West Africa, portrays lives developing under the influence of Christianity. There is color and movement in the stories. The reader makes six new acquaintances who will be in his thoughts now and again for years (cloth, $2.00; paper, $1.25).

Spotlight on South Africa is right for the young person who cares to know the issues involved in the racial conflict now taking place in South Africa. Although serious in treatment, this book is readable and would be appreciated by many upper-teens. (50 cents)

Younger-teens Will Like *Chama's Choice*

Africa comes to younger-teens in the novelette *Chama's Choice.* An African boy who had the privilege of attending a mission school postponed his dream of a higher education in order to pass the benefits he had received on to children of a village where there was no school at all. When his Christian training led him into conflict with a witch-doctor, there is drama and rapid movement. The picture of life as most Africans live it and of the difference Christianity makes will remain with the youthful reader.

Junior Highs Like to Read

Your junior high may have missed some of the favorites of the past few years which would appeal just as much in 1952. *The Third Wish* (cloth, $2.00; paper, $1.25) is the story of a youth group which took an active and exciting part in establishing a mission church. *Tumbleweed Boy* is a young migrant who has been one of the favorite characters of many thousands of younger-teens (cloth, $1.75; paper, $1.00). One of the most engaging stories for intermediates is *Traded Twins,* with Mexico as its setting. Dramatic incidents and realistic atmosphere make this a popular novel for youth (cloth, $2.00; paper, $1.25).

Stories from the Orient

Even though Chinese Christians are now behind the iron curtain, there is value in keeping alive a sense of fellowship with them. Many youth are interested in knowing what our Chinese brothers were like when they last had contact with the West. *Tai-Lee's Precious Seed* is a novelette telling the story of a school which had moved to West China during the war with Japan. The teen-agers of the school returned to their homes and began reconstructing homes, farms and life with great zest and hope. A thread of mystery should keep the junior high close to the book until he finishes (cloth, $1.75; paper, $.90).

Most upper-teens would appreciate *The Red Chair Waits,* a novel of pre-Communist China. A Chinese girl who had come under the influence of Christianity wished to break the marriage agreement made by her parents when she was a baby. The parents of the groom-elect refused to consider releasing her, threatening to send the red bridal chair to her father's door and permitting it to wait there until she agreed to occupy it. In this story the effect of the work of missionaries is well pictured (cloth, $2.75).

The Seven Stars is the story of seven young men of Japan whose personalities give a fairly comprehensive picture of youth during and just following World War II. Reading of this would furnish a basis for understanding Japanese youth of today.

For all youth, supply a copy of *NOW!—Everybody Needs a Church,* and *HOW!—Home Missions Works for Human Rights.* These digest-type booklets, with their short, spicy articles as well as the longer ones, will tempt pick-up reading.

—Mareta Smoot

*All books may be ordered through Sales Literature, UCMS, 222 So. Downey Ave., Indianapolis 7, Ind.

Helping Youth to Help Others

How can the youth of today be led to catch the vision of a world-wide mission? How may they be encouraged to believe with Albert Schweitzer:

"We are no longer content like generations before us to believe in the kingdom that comes of itself, at the end of time. Mankind today must either realize the Kingdom of God or perish."

In our day of rapidly shrinking world horizons, concerned adults must make our youth aware of the needs of people throughout the world and challenge them to rally all possible resources to meet these needs in the Christian manner. Perhaps you are saying "Yes, but *how?*" There are four things most important in building a Christian social conscience: (1) Personal consecration and commitment to Christ, (2) Contact with personalities having missionary vision, (3) Printed and audio-visual materials, (4) Opportunities for youth to develop their abilities in alleviating the needs of others.

Guiding Youth in Worship

Does your church give real opportunity for young people to grow in worship? Do youth participate in morning worship of the church school, prayer circles of the evening Fellowship Hour and summer picnic meetings? Are youth encouraged and guided to direct the worship of your morning or evening services, especially on such special occasions as the first Sunday of Youth Week (January 25, 1953)? Have youth the joy of prayer cells?

Motivation for Giving

Last year one group of youth pledged $395.00 "for others." At the close of the year the goal had been surpassed. Motivation for such a record is most important. Here are some of the possibilities which might be adapted for other groups:

1. The requirements for attending Chi Rho Fellowship Camp and CYF Conference should include the reading, and reporting on, a missionary book.

2. Youth should participate in the annual World Fellowship Youth Meet of their district and other state and district meetings for youth.

3. Continuing emphases on the home and foreign mission themes in planning retreats, morning and evening meetings, parties, etc., by using audio-visuals, projected and flat.

4. Follow a series of programs on "Religions of the World" with a youth rally or banquet with decorations and program emphasizing the mission theme. A speaker of foreign birth or a missionary would add interest.

5. Presentation of a skit, such as *Stephens Today*† in the morning or evening program prior to the time of pledging to the Christian World Friendship Fund.

With all the above steps built into the program, youth were inspired to DO something for others. And in doing youth sensed the meaning of "He who loses his life for my sake shall find it."

—Grace S. Crim, DRE, Lakewood Christian Church, Lakewood, Ohio

†Request from CWFF Office, UCMS.

WORLD CALL

Remedios and San Luis Potosi Entertain Conventions

DURING the summer months all of us in San Luis Potosi thought of little else but conventions. Our own Disciples church convention is always held in September. And to complicate matters this year, the interdenominational National Convention was entertained the following week in our Central Church in San Luis Potosi.

Not many people from here could get away for our Disciple convention which was held in a country ranch here in our state. Fortunately, I was able to go and it was an experience I will remember for a long time.

We left San Luis Potosi on the train that goes to Aguascalientes. As usual, it was filled with country people with their bags and bundles. One suspects that they take everything they own when they start out on a short journey.

We got off at the station of Espiritu Santo (Holy Spirit) and there met the group that had come from Aguascalientes. A truck came for us and took the crowd across country to the ranch of Remedios. It was a rough, dusty ride, and many times the road seemed to disappear altogether in the sagebrush and cactus, but our driver seemed to know where he was going.

We arrived at nine o'clock, and the welcome from those humble country folk was heart warming. Their hospitality puts us Americans to shame. In the home where I stayed, the men-folk took their blankets and went out and slept under the stars in the corral, while the women slept on the kitchen floor, in order to let us visitors have their beds. There were about 80 delegates from all parts of our mission field.

The new church building at Remedios is one of the nicest of our rural churches. We had a formal dedication of the building during the convention. It was filled to overflowing at all the services.

The convention program was good. The high moments came each evening in the evangelistic services that were held. During the week more than 50 persons made their confessions of faith, and on Sunday twelve of them were baptized.

National Convention

For weeks the church folk worked hard, painting and cleaning to make the church as beautiful as possible. We of the Mission were also busy painting and redecorating the school and mission property so that everything would be in readiness to receive our visitors. We of the choir were busy studying new anthems for the convention sessions.

The National Convention brought delegates to San Luis Potosi from north, south, east and west, and from all the various church groups. Outstanding Christian leaders of the country were on the program. Our pastor, Daniel Lopez de Lara, was the president. It was a great experience for our church folk. Everyone felt it was one of the finest conventions we have had in recent years.

—HOWARD T. HOLROYD
San Luis Potosi, S. L. P., Mexico

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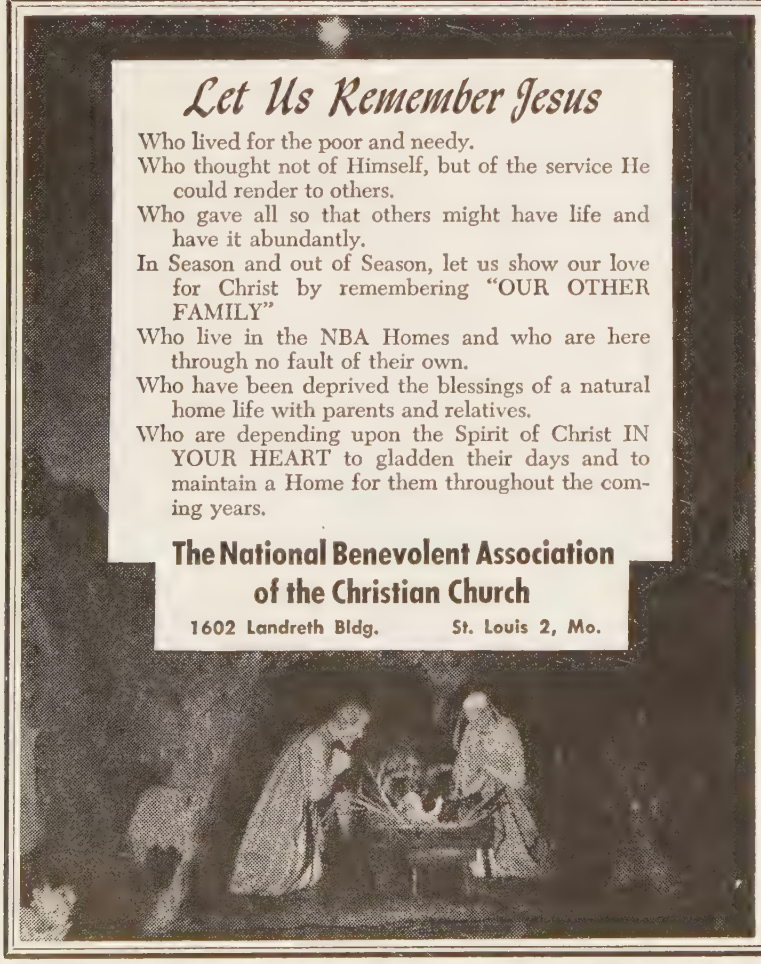

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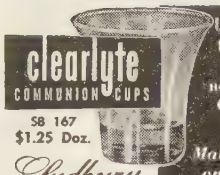
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Book Chat

(Continued from page 22)

whole way in his methods of giving sex-education to children. However, the book is ample in its suggestions and it is certain to be serviceable to parents and teachers, even if they be selective in the materials used.

IN 1900, 27 million people lived in the American city; and now at the middle of the century there are 82 million urban dwellers. This single statistical fact serves to point up the astounding growth of the American city, and of course underscores the importance of the city church. But no single statistical fact can measure the complexity of the changes in city life and the over-all problems of relating the Protestant church effectively to city people. Frederick A. Shippey has prepared a manual in his *Church Work In The City,* indicating the problems, pointing out methods of analyzing these problems, and giving helpful hints as to more effective procedures. It is a good book which should be in the hands of city pastors and especially denominational and interdenominational secretaries in urban communities.

———————

Books Mentioned in Book Chat

THE LOST CHURCHES OF CHINA, by Leonard M. Outerbridge. Philadelphia. The Westminster Press. 287 pp. Price, $3.50.

THE PSYCHOLOGY OF RELIGION, by L. W. Grensted. New York. The Oxford Press. 181 pp. Price, $3.00.

ERRORS OF PSYCHOTHERAPY, by Sebastian de Grazia. Garden City. Doubleday & Company. 288 pp. Price, $3.00.

CHURCH WORK IN THE CITY, by Frederick A. Shippey. New York & Nashville. The Abingdon-Cokesbury Press. 255 pp. Price, $4.50.

———————

THE BIBLE AND THE COMMON READER, by Mary Ellen Chase. New York. Macmillan. $4.00.

A revision and enlargement of a truly beautiful book by a distinguished writer and teacher of English. The volume is based on the author's experience at Smith College and seeks to look at and treat the Bible as literature, and to make it understandable to the average reader.

CHRISTIAN JOURNALISM FOR TODAY. Compiled and edited by Benjamin P. Browne. Philadelphia. Judson Press. 252 pp. Price, $3.50.

Benjamin P. Browne has compiled a resource book of 41 essays originally delivered as speeches from 1948 through 1951 at the Christian Writers and Editors conference of which he is chairman.

Contributors analyzed purposes of Christian journalism. Reader needs of rural persons, children, youth and family groups were described. The most comprehensive section, "How To Do The Job," encompassed manuscript techniques, resource material, features, columns, short stories, religious fiction, drama, scripts for radio and television, publicity, poetry, taboos, and Sunday school curriculum and writing assignments. The section "From Behind The Editor's Desk" contained excellent chapters by Editor Ben Hibbs of the *Saturday Evening Post,* and Glenn McRae of the Christian Board of Publication.

This book should enable inexperienced writers to gain valuable aid on techniques and subject matter. Experienced journalists should profit by gaining insight into the philosophy, direction and operations of Christian writing.

—JAMES W. CARTY, JR.

TRAVELING TOWARD SUNRISE, by Mrs. Chas. E. Cowman. Los Angeles. Cowman Publications. Price, $2.50.

A book of devotions for a year by the author of the earlier and similar volume *Streams in the Desert.* A verse of Scripture for each devotion is followed by brief, simple comment often enriched by apt illustration or appropriate quotation.

HARPER'S BIBLE DICTIONARY, by Madeleine S. and J. Lane Miller. New York. Harper and Brothers. Price, $7.95; indexed, $8.95.

This new dictionary is hailed as the "first completely new Bible dictionary in thirty years." Its 851 pages are packed with the results of modern archeology and scholarship.

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CHRISTMAS GIFT, by Margaret Cousins. New York. Doubleday & Company. Price. $2.75.

This attractive volume containing eight Christmas stories by Margaret Cousins has come from press just in time for use by those wanting to remember someone with a book of human, humorous and affectionate stories filled with the spirit of Christmas time.

These short stories are built around lovers, grandmothers, children, tycoons and crooks who discover their better selves through their Christmas spirit of giving. These stories have appeared in *Good Housekeeping, Cosmopolitan, Ladies Home Journal, McCall's,* and *The American Magazine.*

Publications Received

WHEN GOD MOVES IN, by Arnold H. Lowe. New York. Harper & Brothers. Price, $2.50.

HARPER'S BIBLE DICTIONARY, by Madeleine S. and J. Lane Miller. New York. Harper & Brothers. Price, $7.95; indexed, $8.95.

THE TAMING OF THE NATIONS. A Study of the Cultural Bases of International Policy, by F. S. C. Northrop. New York. The Macmillan Co. Price, $5.00.

THE BIBLE AND THE COMMON READER (Revised Edition), by Mary Ellen Chase. New York. The Macmillan Co. Price, $4.00.

SEX-CHARACTER EDUCATION, by John A. O'Brien. New York. The Macmillan Co. Price, $2.75.

CITIZEN OF THE WORLD, by Stringfellow Barr. New York. Doubleday & Co. Price, $3.00.

THE LOST CHURCHES OF CHINA, by Leonard M. Outerbridge. Philadelphia. Westminster Press. Price, $3.50.

HOUSE ON EARTH. A novel by Dorothy Clarke Wilson. Philadelphia. Westminster Press. Price, $3.50.

A PERSONAL JESUS, by Upton Sinclair. New York. Evans Publishing Co. Price, $3.50.

TOWARD LASTING PEACE. Study Manual issued by the General Department of United Church Women, National Council of Churches. New York. Price, 75 cents.

IN QUEST OF GOD'S POWER, by Charles L. Allen. Westwood, N. J. Fleming H. Revell Co. Price, $2.50.

THE WORSHIP OF THE CHURCH, by Massey H. Shipherd, Jr. Greenwich, Conn. The Seabury Press. Paper, $1.50.

LET'S EXPLORE WORSHIP, compiled by Edna Eastwood. New York. Morehouse-Gorham Co. Price, $2.00.

TOMMY LEARNS TO PRAY, TOMMY LEARNS TO OBEY, TOMMY LEARNS TO SHARE, by Nellie W. Jones. New York. Morehouse-Gorham Co. Set of 3, $1.75.

MEDITATIONS AND DEVOTIONS, by Francois de Fenelon. Selected and translated by Elizabeth C. Fenn. New York. Morehouse-Gorham Co. Price, $2.00.

CHRISTMAS, American Annual of Christmas Literature and Art. Minneapolis. Augsburg Publishing House. Paper, $1.25; cloth, $2.50.

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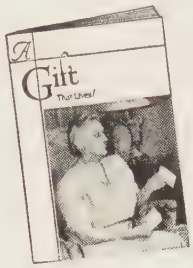

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Amputees Ready for Jobs

Much patience is required to gain their confidence. But when started on the road to usefulness, other amputees come along.

EDITORIAL NOTE: *Hard-core refugees in Europe are ineligible for resettlement and most of them for jobs. The World Council Service to Refugees endeavors in many places such as Austria, Germany and Trieste to provide means of training so that refugees may learn skills and thus earn their own living and improve prospects both for jobs and for emigration. This story comes from Arthur Foster, a WCC Service to Refugees staff member at Villach in Austria. Funds for equipment, clothing, and materials for his rehabilitation project are provided from gifts of churches that support the World Council refugee program. Disciples of Christ help in Service to Refugee work through the annual Week of Compassion offering.*

THREE years ago, before coming to Austria, I was asked to investigate a group of refugees whom the London Yugoslav Relief Society was trying to help with artificial limbs. I found a little group who, because they were ex-enemy aliens, were ineligible for I. R. O. assistance, nor could help come from Germans and Austrians. They felt every man's hand was against them; they lived on the black market; and I found them lazy and good for nothing.

Many hours were spent in trying to gain their confidence and to persuade them to enter hospitals for treatment preparatory to fitting for artificial limbs. Two refused point blank, but six of them finally entered hospitals, were operated on and had legs fitted. The chief point of protest was that with new limbs they lost the source of sympathy which enabled them to trade most effectively! And so a long struggle began.

We concentrated on the most reasonable and dependable boy and after many months managed to get him trained as a tailor. An old Russian tailor in the camp took him under his wing. Finally, about two years ago we were able to establish a few workshops, one of which was a tailoring shop. In it we installed our protegee under the direction of the old tailor. And here he could earn something.

During this time the black market "deteriorated." The others, seeing the improvement in their comrade, seeing him better fed and with some regular work, came to inquire about their own possibilities. And so the shop suddenly expanded and our first trainee was given the task of teaching his pals to thread needles and sew on buttons. One of them expressed a preference for shoe repairing, and he went to the shoe shop, also under the guidance of the old Russian. Of course it was not all plain sailing. They were not used to discipline or regularity; but by means of threats and praise they began to conform.

The camp was closed and we moved the shops. At first the amputees refused to come, but finally they did and we persuaded them to try to wear their legs!

Not long ago I was through their shop and was rewarded by a feeling of accomplishment. They now work steadily from 8:30 A.M. until 5:00 P.M. Our original protegee is cutter and fitter and is now in charge since the old Russian is resettled in the U. S. A. No one can complain as to the cut, fit or style of the clothes he turns out, and all in the group now take pride in their work. The tailoring shop has three month's orders ahead of it, and we are looking for more invalids who can come and learn.

The remuneration is small— 500 Austrian schillings a month, amounting to ten or twelve dollars in American funds. They still live in camp and we have a small kitchen where a DP cook prepares their food at mid-day. Three of them now wear their legs the entire time. If employment restrictions ever lift, they will be ready for jobs.

The task of rehabilitation is not complete. But the three years have been amazingly worth while, and our only worry is lest our supply of shirting, blue working suit materials, stuff for pajamas, and heavy cloth for coats and suits runs out.

Slow me down, Lord, I'se gwine too fast
I can't see my brudder when he's walkin' past,
I miss a lot of good things day by day,
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—Old Spiritual

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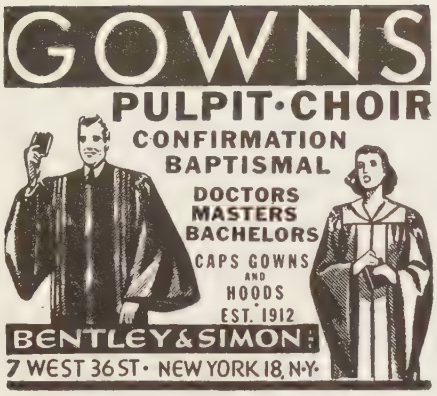

A Wise Teacher Sees an Opportunity

WHEN Mrs. Jogi entered her classroom in the Jyotipur (Pendra Road) Mission Primary School one morning, she found that all the pictures had been turned with only their cardboard backs showing. She looked at them wonderingly. Who could have done it? They were all good Bible pictures. Why had it happened?

She made inquiries, but each student seemed reluctant to confess any knowledge of how it happened. At last one of the Christian girls shyly said it had been done by the Hindu boys. Mrs. Jogi looked inquiringly at the boys but said not a word.

After a long painful silence, a tall, turbaned lad suddenly stood up and spoke out in loud belligerent tones, "We are not going to have pictures of Jesus in our school room. We are going to put up pictures of Ram and other Hindu gods for the Hindu boys and girls to see."

Very quietly and very wisely Mrs. Jogi answered, "Well now, let us see what Ram has done for this school. You tell me and I'll write it on the board." All the children were silent.

"Well, if Ram has done nothing for our school, can you name something that any god of the Hindus has done?"

No answer.

Can you name anything that any followers of Ram or other Hindu gods has done for us?"

All were silent.

"All right. Now let us write a list of what Jesus has done for us."

Soon there was a long list on the black board:

"He came to earth and taught men to love one another.

"He taught us to serve all people.

"He taught us that boys and girls are equal in his sight."

Here Mrs. Jogi stopped writing and turned over the picture, Christ Blessing Little Children. "What have his followers done for this school?" she asked.

There was a moment's silence, then one child spoke out, "They gave the money for our school building and everything in it." Other suggestions were quickly added and the list grew long.

"There," said Mrs. Jogi. "That is enough. See, children, we have written this long list and we could write even more of what Christ's followers have done for us. When any other group does similar good deeds we will honor them by hanging their pictures on our walls. Is that not right?"

All, even the previously recalcitrant Hindu boys, agreed. A wise teacher had made good by seeing a God-given opportunity to lead those children into all Truth.

—MILDRED REYNOLDS

Pendra Road, India

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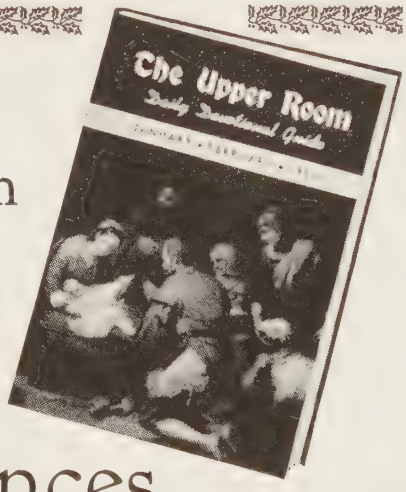

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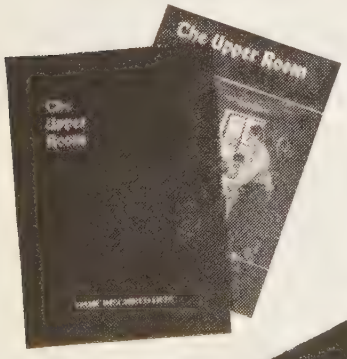

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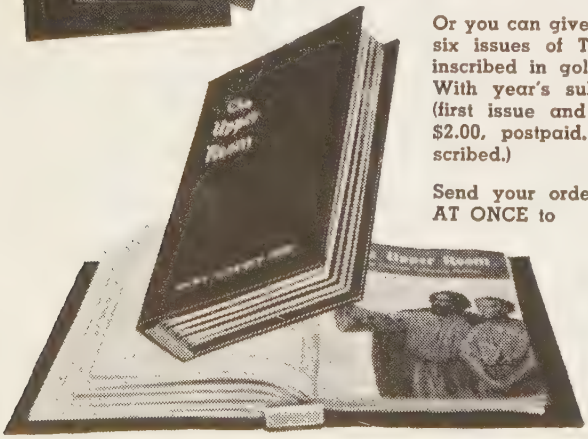

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All Peoples— A Busy Place

Visitors come and go from All Peoples Church and Community Center, Los Angeles, all year round. It is interesting while browsing through our guest book to see the distant places from which they come—Texas, Ohio, Illinois, Oregon, Kansas, Colorado, New York; even Hawaii is listed along with many many cities in our own state of California.

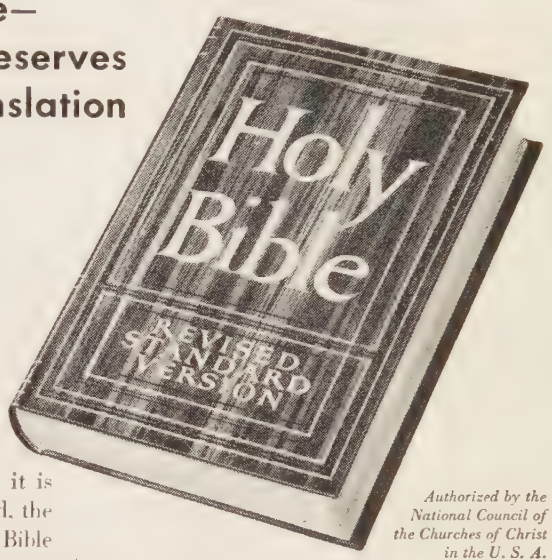
On weekdays Friendship Hall buzzes with visiting CWF groups. They are taken on tours by Hostess Mrs. James McCallum, and coffee is served. Many times special programs are planned for them.

The "remarks" column in the guest book gives an idea of the impressions these guests take away with them—"a rich experience," "a great church," "enjoyed service." But we especially like this one: "Will be back!" And many do return when they can.

—ALL PEOPLES NEWS LETTER

The Perfect Gift for this Moment in this World

A new authorized version of the Bible—more accurate and easier to read—that preserves the timeless beauty of the King James translation



Authorized by the National Council of the Churches of Christ in the U. S. A.

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In the 341 years since the King James Version, dramatic discoveries of ancient manuscripts have shed new light on the Scriptures. The Revised Standard Version is based on the most authoritative manuscripts—some earlier than any previously known. In a sense, it is our *oldest* Bible.

Perfect gift for young and old

In these anxious days, the Bible offers a practical antidote for sorrow, cynicism, and despair. But the King James Version is often difficult reading.

For those who too seldom open their Bible because the way it is written makes it hard to understand, the Revised Standard Version of the Bible can bring an exciting new experience.

Direct, understandable language quickens each verse to glorious meaning . . . yet the poetic beauty of the King James Version is preserved. The Revised Standard Version of the Bible is ideal for children. There are no obscure old-fashioned phrases to confuse young people or dull their eagerness to read. And many devout readers of the King James Version praise the richer understanding this new version has brought them. This Christmas let it bring renewed inspiration to you and those you love.

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—Dr. Ralph W. Sockman

See How Modern Language Makes The Meaning Clear

	King James Version	*Revised Standard Version*
Psalms 119:147	I prevented the dawning of the morning, and cried: I hoped in thy word.	I rise before dawn and cry for help; I hope in thy words.
1 Cor. 10:24	Let no man seek his own, but every man another's *wealth*.	Let no one seek his own good, but the good of his neighbor.
Acts 10:34	Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons:	And Peter opened his mouth and said: "Truly I perceive that God shows no partiality . . ."

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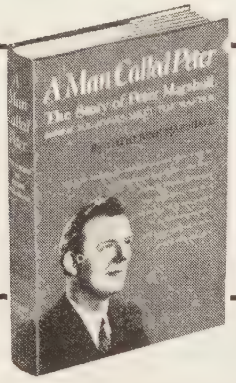

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God Is Right Next Door

By ROY L. SMITH*

The Lord is near to the brokenhearted, and saves the crushed in spirit—Psalms 34:18. (RSV)

(The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit—KJV.)

HE was a little ten-year-old, and his Sunday school teacher was not quite sure how much of the lesson he had really comprehended. With great seriousness she inquired, "Douglas, where is God?"

Without the slightest hesitation the little fellow replied, with rare wisdom even for a ten-year-old (and they are sometimes very wise indeed), "As near as your next breath."

All the preachers and the theologians in the world could not have said it better, and even the Psalmist has come no closer to the truth when he says, "The Lord is near to the broken hearted, and saves the crushed in spirit."

This is very near to the heart of the Christian gospel, even though it comes out of the Old Testament. We worship a God who is near at hand, who can hear our faintest cry for help!

The crushed in spirit! What a multitude they are! How wistfully they follow anyone who inspires them to hope!

Strange as it may seem, all men want to believe. The late Dr. Will Stidger was accustomed to say to the student preachers who sat in his classes, "Remember, young men. You can always be sure of the wistfulness of the congregation!"

The old janitor stood leaning up against the wall, in the bright warm sun, as the preacher came driving up to the church. He was a discerning old Christian who, in his forty years of janitoring, had seen preachers come and go. And the reasons for some of the goings he had understood but never discussed. As the young clergyman got out of the car the grizzled veteran asked, with a quizzical light in his eye, "Good morning, doctor. Any late news from God this morning?"

Let any pulpit assure the people, and do it in a way that they are convinced, that "God is right next door, waiting to be called," and the multitudes will fill the pews. There is no better news.

*Dr. Smith has prepared for the Division of Christian Education of the National Council of the Churches of Christ in U. S. A. a series of short sermons based upon the Revised Standard Version of the Bible. This is one of the series of twelve.

Unusual Customer

"I'll bet you seldom sell Bibles to managers of liquor stores?" asked the man who had just purchased a Bible from the American Bible Society's office in Denver.

"Yes, that's right; are you describing yourself?" He nodded. "Do you mind telling me why you want it?" continued the secretary. "No, not at all. I have seen so much of the destructive side of life that I want to see what the other side looks like. I have been told that I can find it in the Bible." —American Bible Society

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Our First Day in Manila

New Disciple Missionaries in the Philippines Visit Many Churches

THE day after we arrived in the Philippines, we visited seven churches. To visit seven churches in one Sunday may not be so unusual, but the variety of the churches and the reasons for our visits made this an uncommon experience and a happy introduction to our new work as missionaries.

Our arrival in Manila coincided with the visit of Rosa Page Welch in her world journey of good will. Dr. Lindholm and Dr. George Earl Owen took Mrs. Welch to some of the Manila churches and invited us to go also. It was a wonderful opportunity to meet these church people.

Woman's Day at Paco Church

First we stopped at the Paco Disciples Church which had its English service at eight o'clock. It was Woman's Day. A prominent attorney, who is also a Christian laywoman, was the speaker. We were sorry we had to leave before she spoke, but we heard the young people's choir and its directress as they presented the morning anthem. What an inspiration it was to see the faces and to hear the voices of this group!

Located in one of the poorer sections of Manila, the Paco Church is a simple structure of corrugated iron. On the church's bulletin was a sketch of a proposed new building. How the people love their church, and how ready they are to make sacrifices in order that the church may grow and be of greater service to the community! I think they listened with understanding when Mrs. Welch sang "There Is a Balm in Gilead."

Other brief visits to churches took us to the slums and the more commercial areas of the city. Most churches are located on busy streets and the ministers have to speak above the blaring of horns and the noise of the traffic. In one church we joined in singing a printed Tagalog hymn. We worshiped in churches of the Disciples, United Church of the Philippines, Independent Methodist, and the Union Church which ministers to American and European Protestants of all communions.

Wish There Were More Missionaries

At noon a luncheon was given for Mrs. Welch and Ruth and me by the Tagalog board of trustees. The sincerity and warmth of the people everywhere was reflected in the greetings of the board of trustees. We felt wanted and needed in the Philippines. We wished we were a dozen instead of two, so that at least some of us could stay in the Tagalog area while the rest of us go north into Ilocano land!

Other "Firsts" in Manila

After the luncheon some of us went to the burial of one of the pastors. There was a dignity here which gave an effective witness to the Christian faith.

In addition to these other experiences, we visited a Filipino home for the first time, saw our first carabao, and drove through some colorful parts of Manila. The Ellinwood Presbyterian Church was our final stop of the day. The evening program was a service in song. Mrs. Welch led the packed church in Negro spirituals, and a choir effectively sang other parts of the service.

We came home that night feeling as if we had been in a week of inspirational conferences. We were thankful and happy that we had at last arrived in our new land. And if first impressions are any indication of what is to come, we think we will like our stay in the Philippines.

—RUTH and LEONARD BRUMMETT

Bangued, Abra, Philippines

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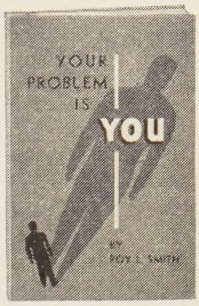

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Here and There . . . With *World Call*

Dear World Call Reader:

This is being written en route from Portland to Los Angeles, the halfway point between two months on the West Coast. Nearer July, when the International Convention goes to Portland, I will tell you about "The City of Roses." It is that and more and I had a wonderful week there.

I wish I had space to tell you about the fine meetings which had been planned everywhere I visited in Washington. People simply went all out to show their appreciation for WORLD CALL and we had a grand time together.

Then there was the week end at Yakima Christian Mission, White Swan. Visiting with the *Malcolm Norments,* renewing an old Friendship with *Winona Wilkenson,* meeting the lovely Indian children and young people, plus a trip through Medicine Valley with *Mr. Kenneth Harleman* to pick up children for Sunday school, was an experience I wish you could have shared. You know of the splendid work being done at the mission for you read about it in WORLD CALL.

By the way, how much of your WORLD CALL do you read? *Mrs. Mollie J. Platt,* First Church, Centralia, aroused my curiosity when she told me that she took WORLD CALL for three years before she ever read a word of it. "Now," she said, "I read it from cover to cover!" I wondered what had brought about the change, and she said that one year when each circle of their society had increased their pledges, a member of her circle suggested that they study WORLD CALL. She felt that it would result in increased giving and the others agreed. So Mrs. Platt began reading WORLD CALL. She said it was then she realized how much she had been missing and ever since had read every issue. Then she said, "Do you know, ours was the only circle which met its pledge that year?"

Thinking of Mrs. Platt's experience, I thought of those who will read WORLD CALL for the first time when World Call Week is observed in January in churches all over the country, and of those whose appreciation of WORLD CALL will be deepened. World Call Week can be the springboard for a year of increased interest in all church activities, local and world-wide, for WORLD CALL readers become an integral part of the great body of Christians concerned with the total task of the church. Your cooperation will be needed to make World Call Week a success, so help all you can.

In the meantime, remember the special Christmas gift rate of $1.50. Why not introduce some of your friends to WORLD CALL with a year's subscription, and make your Christmas wish more meaningful? It will last all year.

My Christmas wish for you is like that. You see, I think of you every day and wish for you all the good things which bring real happiness. So with quite a bit extra for the Christmas season, have a Merry Christmas and a Happy New Year.

Sincerely,
EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

World Call Christmas Offer

Until Dec. 31, 1952, a year's subscription of* WORLD CALL *at the special rate of $1.50 will be accepted. Mail your order to* WORLD CALL, *222 S. Downey Ave., Indianapolis 7, Ind., with remittance.

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	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1951-52	1952-53	1951-52	1952-53
Churches	$131,737.11	$141,590.29	$28,931.09	$37,718.45
Sunday Schools	16,365.36	18,042.23	1,237.02	1,972.33
Christian Women's Fellowships	104,971.01	120,606.67	4,560.10	2,933.14
Guilds	4,784.43	5,028.75	279.48	362.12
Youth Groups	6,431.47	8,247.40	1,014.26	1,418.22
Children's Groups	1,168.38	1,525.96	293.20	493.88
Individuals	3,434.08	10,934.25	55,600.16	3,305.67
Grand Totals	$268,891.84	$305,975.55	$91,915.31	$48,203.81
CWF and Guild Totals	$109,155.44	$125,635.42	$ 4,839.58	$ 3,295.26

[1]Gifts applying on percentages.
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Last Column

The Spirit of Liberty

Liberty lies in the hearts of men and women. When it dies there, no constitution, no law, no court can save it. No constitution, no law, no court can even do much to help it—The Spirit of Liberty is the spirit which is not too sure that it is right.

The spirit of liberty is the spirit which seeks to understand the minds of other men and women. The spirit of liberty is the spirit which weighs their interests alongside its own without bias. The spirit of liberty remembers that not even a sparrow falls to earth unheeded. The spirit of liberty is the spirit of Him who, nearly two thousand years ago, taught mankind that lesson it has never learned, but has never quite forgotten; that there may be a kingdom where the least shall be heard and considered side by side with the greatest.

—Judge Learned Hand

"What animal," asked the teacher of the class in natural history, "makes the nearest approach to man?"

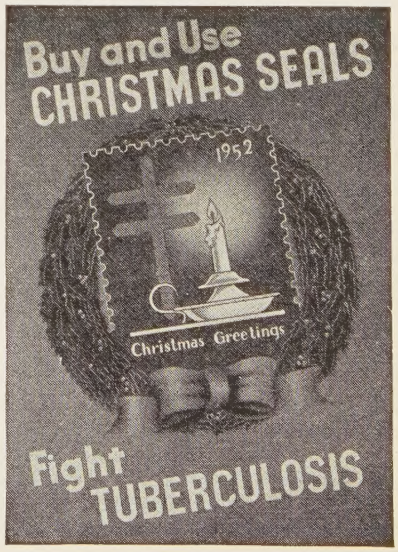
"The mosquito," timidly ventured the little boy with the curly hair.—*Ex.*

Archibald MacLeish revealed in a recent interview that he divides people into two classes: those who divide people into classes and those who don't. *—The War Cry*

Advertising

A Montreal advertising man has for years kept on his office wall a large portrait of a man who looks as though he might be proprietor of a small-town grocery.

"When I read copy prepared for one of our clients," he says, "I look up at that picture. There, I tell myself, is the guy this has to convince. If I don't think it will produce results on that basis, I send it back." *—Montrealer*



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